The Essential Elements of the Islamic Disposition (*Nafsiyyah*)

مِنْ مُقَوِّمَاتِ النَّفْسِيَّةِ الإِسْلامِيَّةِ

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Translation of the Meaning of the Holy Qur'an - TMQ

It should be perfectly clear that the Qur'an is only authentic in its original language, Arabic. Since perfect translation of the Qur'an is impossible, we have used the translation of the meaning of the Qur'an throughout the book, as the result is only a crude meaning of the Arabic text.

Qur'anic verses appear in speech marks proceeded by a reference to the Surah and verse number. Sayings (Hadith) of Prophet Muhammad (saw) appear in **bold**.

(saw) - صلى الله عليه وسلم (Peace be upon him)
ﷺ - صلى الله عليه وسلم (Peace be upon him)
(swt) - سبحانه وتعالى
ﷻ - سبحانه وتعالى
AH – After Hijra
CE – Christian Era

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بسمِ اللهِ الرحمنِ الرّحيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ. الَّذِينَ هُمْ فِي صَلاَتِهِمْ خَاشِعُونَ. وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ. وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ. وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ. إِلاَّ عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ. فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُوْلَئِكَ هُمْ الْعَادُونَ. وَالَّذِينَ هُمْ لأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ. وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ. أُوْلَئِكَ هُمْ الْوَارِثُونَ. الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ.

"Successful indeed are the believers. Those who offer their Salat (prayers) with all solemnity and full submissiveness. And those who turn away from al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden). And those who pay the Zakat . And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame; but whoever seeks beyond that, then those are the transgressors. Those who are faithfully true to their Amānāt (all the duties which Allah has ordained, honesty, moral responsibility and trusts etc.) and to their covenants. And those who strictly guard their (five compulsory congregational) Salawāt (prayers) (at their fixed stated hours). These are indeed the inheritors. Who shall inherit the Firdaus (Paradise). They shall dwell therein forever." [TMQ al-Mu'minūn:1-11]

Introduction

The personality (*shakhsiyyah*) of every human being is composed of the mentality (*'aqliyyah*) and disposition (*nafsiyyah*). His physical characteristics and all other aspects have no bearing on his personality - these are only superficialities. It would be pointless for anyone to think that such aspects have any relevance or bearing upon the composition of the human personality.

The mentality (*'aqliyyah*) is the tool used for understanding things; meaning it is the mode for passing judgement on reality according to a specific standard which man believes in and trusts. If his understanding of things in terms of passing judgement upon them is based on the Islamic *'Aqīdah*, then he has an Islamic mentality, if not he has a mentality other than the Islamic mentality.

The behavioural disposition (*nafsiyyah*) is the method for satisfying man's instincts and organic needs i.e. the manner in which they are satisfied according to a standard which man believes in and trusts. When the satisfaction is based on the Islamic *'Aqīdah* then he has an Islamic disposition, if not he has a disposition other than the Islamic behavioural disposition.

If a person has one standard for the mentality and behavioural disposition, then his personality becomes distinctive and regulated. If the Islamic *'Aqīdah* was the basis of his mentality and behavioural disposition, his personality would be Islamic. If not, then his personality would be something else.

Therefore, it is not enough that only his mentality is Islamic where he is able to judge things and actions correctly according to the rules of the Sharī'ah, where he can deduce rules, know the *Halāl* and *Harām* and have maturity in thinking and awareness. So he is able to speak and in a strong and influential manner and give sound analysis of events. This on its own is not enough, for he must also have an Islamic disposition where he satisfies his instincts and organic needs on the basis of Islam. He prays, fasts, purifies himself and makes Hajj, engages in the *Halāl* and avoids the *Harām*. He endeavours to be, as Allah ﷻ wants him to be,

drawing closer to Him ﷻ through the obligations He has imposed and is eager to do the *Nawāfil* (supererogatory acts of devotion) so as to draw even closer to Him ﷻ. He adopts true and sincere stances towards events, where he enjoins the good and forbids the evil, he loves for Allah's ﷻ sake and hates for Allah's ﷻ sake and deals with people with a good and upright character.

Similarly, it is not enough just to have an Islamic disposition, without having as well an Islamic mentality. Worshipping Allah ﷻ in ignorance can cause man to deviate from the straight path. So he might fast on a day in which it is prohibited to fast, pray when it is *Makrūh*. He might say *'Laa Hawla Walaa Quwwata illa billah'* when he sees someone committing a *Munkar* instead of accounting him and forbidding him from engaging in such an evil action. He might deal with usury but then give it in charity claiming he is drawing close to Allah ﷻ while being swamped in his sins. In other words, he is doing a bad action while he thinks he is doing something good. So he would satisfy his instincts and organic needs contrary to the way Allah ﷻ and His Messenger ordered.

The personality will not be complete unless the mentality is Islamic; so he will have knowledge of the rules that are binding upon him and will aim to increase his knowledge of the Sharī'ah disciplines as much as he can. At the same time he should have an Islamic behavioural disposition where he adheres to the rules of the *Shari'ah* and not just knows them. He must apply these rules in all issues whether it is in respect to his Creator, himself or others, and in the manner in which Allah ﷻ loves and approves.

When he is able to control his mentality and disposition according to Islam, then one can say he has an Islamic personality that drives its way amongst the throng towards the goodness fearing none but Allah ﷻ.

However, this does not mean that there will not be any lapses. Such lapses will not affect the personality as long as they are the

exception and not the norm. This is because man is not an angel; he makes mistakes, seeks forgiveness, repents and he also does what is correct and praises Allah ﷻ for His Grace, Mercy and Guidance.

The more a Muslim increases in his Islamic culture to develop his mentality, and the more he increases the performance of the recommended actions to strengthen his disposition the more he will proceed towards the sublime ascent. Not only will he become firm on this ascent but also he will continue to be elevated even higher and higher. This is when he controls his life in the proper manner and attains the *Akhirah* by striving for it as a believer. He will be allied to the *Mihrāb* (recess indicating the direction for *salah*) of the mosque whilst at the same time he is a hero of *Jihād* characterised by the best of attributes; a servant of Allah ﷻ the Almighty, the Creator and Originator.

In this book we would like to present to the Muslims generally, but more specifically to the *Da'wah* carriers, the essential elements of the Islamic personality so that the *Da'wah* carrier, while he is working to establish *Khilāfah*, his tongue is moist with the remembrance of Allah ﷻ, that his heart is filled with fear of Allah ﷻ and his limbs hasten towards the good deeds. He recites the Qur'ān, acts upon it, loves Allah and His Messenger ﷺ, loves for Allah's ﷻ sake and hates for Allah's ﷻ sake, hopes for the mercy of Allah ﷻ and fears His ﷻ punishment, he is patient, expecting the reward in the Hereafter, sincere and reliant upon Allah ﷻ. He is firm on the truth like the towering mountain, he is soft, gentle and compassionate towards the believers but firm and strong against the disbelievers, fearing none for Allah's ﷻ sake. He possesses a good character, he is sweet in speech but strong in proof, enjoins the good and forbids the evil, he lives and works in this life but his eyes always look towards the *Jannah*, whose width is that of the heavens and the earth prepared for the believers.

We should not miss the opportunity of reminding the *Da'wah* carriers, especially those who are working to resume the Islamic way of life by establishing the Righteous *Khilāfah* state, of the

reality in which they work. They are surrounded by the clashing waves of the enemies of Allah ﷻ. If they are not with Allah ﷻ by day and by night, how then can they drive their way in the different walks of life? How can they reach their desired aim? How can they elevate higher and higher? How? How?

Finally, the *Da'wah* carriers need to reflect on two enlightening *hadīths,* which will light up their path so that they achieve their objectives and quicken their steps:

First:

﴿أول دينكم نبوة ورحمة ثم خلافة على منهاج النبوة... ثم تعود خلافة على منهاج النبوة﴾

"The beginning of your *Dīn* was Prophethood and mercy and then it was Khilāfah on the way of the Prophethood…then the Khilāfah will return on the way of the Prophethood."

This *hadīth* contains the good news of the return of the *Khilāfah* by Allah's leave. But it will return like the very first *Khilāfah*; the *Khilāfah* of the righteous ones, the companions of the Messenger of Allah ﷺ. Whosoever is eager to see its return and yearns to see it then let him work for it as a believer so that he strives to become like the companions of the Messenger of Allah ﷺ.

Second:

﴿إن الله سبحانه قال: من أهان لي ولياً فقد بارزني في العداوة، ابن آدم لن تدرك ما عندي إلا بأداء ما افترضته عليك، ولا يزال عبدي يتقرب إلي بالنوافل حتى أحبه، فأكون قلبه الذي يعقل به، ولسانه الذي ينطق به، وبصره الذي يبصر به، فإذا دعاني أجبته، وإذا سألني أعطيته، وإذا استنصرني نصرته، وأحب عبادة عبدي إلي النصيحة﴾

"Indeed, Allah ﷻ said: The one who humiliates my *waly* (pious servant) he has displayed hostility towards me. O son of Adam! You will not obtain that which I have save by performing the duties I ordained upon you. My servant will continue to draw closer to me though the *Nawāfil* (supererogatory acts of worship) until I love him. I will then be the heart with which he thinks, the tongue with which he speaks, the sight by which he sees. So, when he calls me I will answer him, when he asks me for something I shall give it to him, and when he asks for my help I shall help him and the most beloved of my servants worship is the sincere advice (*naseeha*)." Reported by at-Tabarānī in *al-Kabīr*.

This *hadīth* clarifies the path to the victory of Allah ﷻ, His support and help by drawing close to Him ﷻ and seeking His ﷻ Help. He ﷻis the All-Strong and All-Powerful; whosoever He ﷻ helps will never be humiliated and whosoever He ﷻ humiliates will never be helped. He ﷻ is close to His ﷻ servants when his servant calls out to Him ﷻ, He ﷻ responds to him when he obeys Him ﷻ; He ﷻis the Irresistible, above His ﷻ slaves, the Most Kind and All-Acquainted with all things.

So rush oh brothers to the Good Pleasure of Allah ﷻ, to His ﷻ forgiveness, Paradise, victory and success in both of the abodes:

﴿وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ﴾

'And for this let all those strive who want to strive.' [TMQ Al-Mutaffifīn:26]

21 *Dhul Hijjah* 1424 AH

12/02/2004

1. Hastening to adhere to the *Sharī'ah*

He ﷻ said:

﴿وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ.﴾

"And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqeen (the pious)." [TMQ Aali 'Imrān: 133]

He ﷻ said:

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُوْلَئِكَ هُمْ الْمُفْلِحُونَوَمَنْ يُطِعْ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ ويتَّقْهِ فَأُوْلَئِكَ هُمُ الْفَائِزُونَ.﴾

"The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'ān) and His Messenger, to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise). And whosoever obeys Allah and His Messenger, fears Allah, and keeps his duty (to Him), such are the successful ones." [TMQ An-Nūr: 51-52]

He ﷻ said:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلاَ مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمْ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلاَلاً مُبِينًا.﴾

"It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error." [TMQ Al-Ahzāb: 36]

He ﷻ said:

﴿فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا.﴾

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." [TMQ An-Nisā: 65]

He ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلاَئِكَةٌ غِلاَظٌ شِدَادٌ لاَ يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ.﴾

"O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded." [TMQ At-Tahrīm: 6]

He ﷻ said:

﴿فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ اتَّبَعَ هُدَايَ فَلاَ يَضِلُّ وَلاَ يَشْقَى. وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى. قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنتُ بَصِيرًا. قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنسَى.﴾

"Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery. But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ān nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)." (Allah) will say: "Like this, our came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from

them), and so this Day, you will be neglected (in the Hell-fire, away from Allah's Mercy)." [TMQ Taha: 123-126]

The Messenger of Allah ﷺ said

﴿بادروا بالأعمال فتناً كقطع الليل المظلم يصبح الرجل مؤمناً ويمسي كافراً، ويمسي مؤمناً ويصبح كافراً يبيع دينه بعرض من الدنيا﴾

"Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. During (that stormy period) a man would be a Muslim in the morning and turn an unbeliever in the evening or he would be a believer in the evening and turn an unbeliever in the morning, and would sell his *Dīn* for worldly goods" [*Sahīh Muslim*: *Kitāb ul-Iman*, 213]

Those who used to rush to the forgiveness and *Jannah* of Allah ﷻ and the good deeds existed in the time of the Messenger of Allah ﷺ as well as in subsequent eras. The *Ummah* still produces the likes of those people who answered the Call of their Lord and sold themselves seeking the Good Pleasure of Allah ﷻ.

It came in the *Hadīth* which is agreed upon and narrated by Jabir that:

﴿قال رجل للنبي يوم أحد: أرأيت إن قتلت فأين أنا؟ قال: في الجنة فألقى تمرات في يده ثم قاتل حتى قتل.﴾

A man asked the Prophet ﷺ on the day of *Uhud*: "Where would I be if I were to be killed?" He ﷺ said: "In *Jannah.* So the man threw the dates from his hand and plunged himself into the fighting until he was killed." (Agreed upon)

The *hadīth* of Anas ﷺ reported by Muslim states:

﴿فانطلق رسول الله وأصحابه حتى سبقوا المشركين إلى بدر وجاء المشركون، فقال رسول الله: قوموا إلى جنة عرضها السماوات والأرض، قال يقول عمير

بن الحمام الأنصاري: يا رسول الله جنة عرضها السماوات والأرض؟ قال: نعم، قال بخ بخ، فقال رسول الله: ما يحملك على قول بخ بخ؟ قال: لا والله يا رسول الله إلا رجاءة أن أكون من أهلها، قال فإنك من أهلها، فأخرج تمرات من قرنه، فجعل يأكل منهن، ثم قال: لئن أنا حييت حتى آكل تمراتي هذه إنها لحياة طويلة، قال: فرمى بما كان معه من التمر، ثم قاتلهم حتى قتل.﴾

"The Messenger of Allah ﷺ and his companions reached Badr before the *Mushriks*. When the *Mushriks* came Allah's Messenger said to his companions: Let us go to a *Jannah* whose breadth is that of the heavens and the earth. 'Umayr b. al-Hummam al-Ansaari exclaimed: O Allah's Messenger, a *Jannah* whose breadth is that of the heavens and the earth? He said: Yes. So Umayr responded: How amazing! So Allah's Messenger asked him: what made you say that? He said: O Allah's Messenger, by Allah I did not say this except for the hope that I will be from its inhabitants. Then he ﷺ said: Indeed you are from its inhabitants. 'Umayr took out some dates from his quiver and began to eat them. He then said to himself: If I live to finish eating these dates then indeed this would be long life. So he threw the rest of the dates in his hand and began to fight the disbelievers until he was killed."

It came in the *hadīth* agreed upon and narrated by Anas ﷺ that:

﴿غاب عمي أنس بن النضر عن قتال بدر، فقال يا رسول الله غبت عن أول قتال قاتلت المشركين، لئن الله أشهدني قتال المشركين، ليرين الله ما أصنع، فلما كان يوم أحد، وانكشف المسلمون، قال: اللهم إني أعتذر إليك مما صنع هؤلاء يعني الصحابة، وأبرأ إليك مما صنع هؤلاء يعني المشركين، ثم تقدم فاستقبله سعد بن معاذ، فقال: يا سعد بن معاذ الجنة ورب النضر إني

أجد ريحها من دون أحد، قال سعد فما استطعتُ يا رسول الله ما صنع، قال أنس: فوجدنا به بضعاً وثمانين ضربة بالسيف أو طعنة برمح أو رمية بسهم، ووجدناه قد قتل، وقد مثل به المشركون، فما عرفه أحد إلا أخته ببنانه.﴾

"My paternal uncle Anas b. an-Nadr was absent from the battle of *Badr*. He said: "O Messenger of Allah ﷺ, I was absent from the first battle which you fought the *Mushriks*. If Allah allows me to witness a battle with the *Mushriks* then Allah will see how bravely I will fight." On the day of *Uhud* when the Muslims turned their backs and fled, he said: "O Allah I seek pardon from You for what these people have done (meaning the Sahabah) and I denounce what these people have done (meaning the *Mushriks)*." As he advanced towards *Uhud* he was met by Sa'd b. Mu'adh. He said: "O Sa'd b. Mu'adh, The *Jannah*! By the Lord of an-Nadr I can smell its fragrance from the direction of *Uhud*." Later Sa'd said: "O Messenger of Allah! I could not do what he Anas has done. We found more than eighty wounds caused by swords, spears and arrows on his body. We found him dead. His body had been so badly mutilated by the *Mushriks* that none except his sister could recognise him by his fingers." Anas said: "we used to think that the following verse was revealed concerning him and his like; *'Among the believers are men who have been true to their covenant with Allah.'* [TMQ Al-Ahzāb: 23]**."**

Al-Bukharī reported on the authority of Abu Saroo'ah ﷺ who said:

﴿صليت وراء النبي بالمدينة العصر فسلم، ثم قام مسرعاً، فتخطى رقاب الناس إلى بعض حجر نسائه، ففزع الناس من سرعته، فخرج عليهم، فرأى

أنهم قد عجبوا من سرعته فقال: ذكرت شيئاً من تبر عندنا، فكرهت أن يحبسني، فأمرت بقسمته.﴾

"I offered the *'Asr* prayer behind the Prophet at Medina. When he had finished the prayer with *Taslim*, he got up hurriedly and went out by walking between the necks of the people to one of the dwellings of his wives. The people got scared at his speed. The Prophet came back and found the people surprised at his haste and said to them, "I remembered a piece of gold lying in my house and I did not want it to divert my attention from Allah's worship, so I have ordered it to be distributed (in charity)."

And in another version:

﴿كنت خلفت في البيت تبراً من الصدقة، فكرهت أن أبيته.﴾

"I left a piece of gold from the charity money in the house; I disliked leaving it there."

This indicates how Muslims should rush to implement that which Allah obligated upon them.

Al-Bukharī reported on the authority of al-Baraa' ﷺ who said:

﴿لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْرًا وَكَانَ يُحِبُّ أَنْ يُوَجَّهَ إِلَى الْكَعْبَةِ فَأَنْزَلَ اللَّهُ تَعَالَى قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوُجِّهَ نَحْوَ الْكَعْبَةِ وَصَلَّى مَعَهُ رَجُلٌ الْعَصْرَ ثُمَّ خَرَجَ فَمَرَّ عَلَى قَوْمٍ مِنْ الأَنصارِ فَقَالَ هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَّهُ قَدْ وُجِّهَ إِلَى الْكَعْبَةِ فَانْحَرَفُوا وَهُمْ رُكُوعٌ فِي صَلاةِ الْعَصْرِ.﴾

"When the Messenger of Allah ﷺ came to *Madinah* he faced the direction of *Bayt al-Maqdis* for about sixteen or

seventeen months. He wanted to face the *Ka'ba* so Allah ﷻ revealed the *ayah*:

﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبلَةً ترضاها.﴾

'Verily We have seen the turning of your (Muhammad) face towards the heaven. Surely we shall turn you to a Qiblah (direction) that shall please you.' [TMQ Al-Baqarah:144]

So when he was made to face the *Ka'ba* a man was praying '*Asr* with him. Then he went out and passed by some people from the *Ansar*. He says he bears witness that he prayed with the Prophet ﷺ and that he was made to turn towards the *Ka'ba* and all turned while they were in *rukū'* (bowing position) in the *Salatul 'Asr*."

Al-Bukharī reported on the authority of Ibn Abi Awfa ﷺ who said:

﴿أَصَابَتْنَا مَجَاعَةٌ لَيَالِيَ خَيْبَرَ فَلَمَّا كَانَ يَوْمُ خَيْبَرَ وَقَعْنَا فِي الْحُمُرِ الأَهْلِيَّةِ فَانْتَحَرْنَاهَا فَلَمَّا غَلَتِ الْقُدُورُ نَادَى مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْفِئُوا الْقُدُورَ فَلا تَطْعَمُوا مِنْ لُحُومِ الْحُمُرِ شَيْئًا قَالَ عَبْدُ اللَّهِ فَقُلْنَا إِنَّمَا نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لأَنَّهَا لَمْ تُخَمَّسْ قَالَ وَقَالَ آخَرُونَ حَرَّمَهَا أَلْبَتَّةَ وَسَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ فَقَالَ حَرَّمَهَا أَلْبَتَّةَ.﴾

"We were struck by extreme hunger on the nights of *Khaybar*. On the day of *Khaybar* we found some domestic Asses so we slaughtered them. When the pots began to boil the caller of the Messenger of Allah ﷺ called out to us and said: overturn your pots and do not eat anything of the meat of donkeys. 'Abd Allah said: we said that the Prophet ﷺ forbade them because the *Khumus* (i.e. a fifth of the spoils) had not been taken out of it. He said others said that he has prohibited them completely. I asked Sa'eed b. Jubayr who said, he has prohibited them completely."

Al-Bukharī reported on the authority of Anas b. Malik ﷺ, he said:

﴿كُنْتُ أَسْقِي أَبَا طَلْحَةَ الأَنْصَارِيَّ وَأَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَأُبَيَّ بْنَ كَعْبٍ شَرَابًا مِنْ فَضِيخٍ وَهُوَ تَمْرٌ فَجَاءَهُمْ آتٍ فَقَالَ إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ فَقَالَ أَبُو طَلْحَةَ يَا أَنَسُ قُمْ إِلَى هَذِهِ الْجِرَارِ فَاكْسِرْهَا قَالَ أَنَسٌ فَقُمْتُ إِلَى مِهْرَاسٍ لَنَا فَضَرَبْتُهَا بِأَسْفَلِهِ حَتَّى انْكَسَرَتْ.﴾

"I was serving drinks to Abu Talha al-Ansari, 'Ubaidah b. al-Jarrrah and Ubayy b. Ka'b prepared from unripe dates and fresh dates when a visitor came and he said: Verily liquor has been prohibited. Thereupon, Abu Talha said: O Anas! Stand up and break this pitcher. I stood up and (took hold) of a pointed stone and struck the pitcher with its lower part until it broke into pieces."

Al-Bukharī reported on the authority of 'Ayisha ﷺ who said:

﴿وَبَلَغْنَا أَنَّهُ لَمَّا أَنْزَلَ اللَّهُ تَعَالَى أَنْ يَرُدُّوا إِلَى الْمُشْرِكِينَ مَا أَنْفَقُوا عَلَى مَنْ هَاجَرَ مِنْ أَزْوَاجِهِمْ وَحَكَمَ عَلَى الْمُسْلِمِينَ أَنْ لا يُمْسِكُوا بِعِصَمِ الْكَوَافِرِ أَنَّ عُمَرَ طَلَّقَ امْرَأَتَيْنِ.﴾

"We have been told also that when Allah ﷻ revealed the order that the Muslims should return to the pagans what they had spent on their wives who emigrated (after embracing Islam) and that the *Muslims* should not keep unbelieving women as their wives, 'Umar ﷺ divorced two of his wives."

Al-Bukharī reported on the authority of 'Ayisha ﷺ who said:

﴿يرحم اللهُ نساء المهاجرات الأول،لما أنزل الله ﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِن﴾ شققن مروطهنّ فاختمرن بها.﴾

"May Allah have mercy on the *Muhajir* women. When Allah ﷻ revealed the verse: *"And let them draw their headscarfs all over necks and bosoms"* [TMQ An-Nur:31] **they tore their wrappers and concealed themselves with them."**

Abu Dawud reported on the authority of Safiyyah bint Shaybah who reported on the authority of 'Ayisha ﵂ that:

﴿أنها ذكرت نساء الأنصار فأثنت عليهن وقالت لهن معروفاً، وقالت: لما نزلت سورة النور عَمِدْنَ إلى حجورٍ فشققنهن فاتخذنه خُمُرا.﴾

She ('Ayisha) mentioned the women of *Ansar*, praised them and said good words about them. She then said: "When *Surat an-Nur* came down, they took the curtains, tore them and made head covers of them."

Ibn Ishaq said:

﴿ ... وقَدِمَ على رسول الله ﷺ الأشعث بن قيس في وفد كِنْدة. فحدثني الزهري أنه قدم في ثمانين راكباً من كندة، فدخلوا على رسول الله ﷺ مسجدَه، قد رجَّلوا جُمَمَهم (جمع جُمَّة وهي شعر الرأس الكثيف) وتكحَّلوا، عليهم جُبَبُ الحِبَرَة قد كفَّفوها بالحرير. فلما دخلوا على رسول الله ﷺ قال لهم: ألم تسلموا؟ قالوا: بلى. قال: فما بال هذا الحرير في أعناقكم؟ قال: فشَقُّوه منها فألقَوْه.﴾

"…Al-Ash'ath b. Qays came to the Messenger of Allah as part of the Kindah delegation. Az-Zuhri informed to me that he came with eighty riders from Kindah. They entered the mosque of the Messenger of Allah ﷺ. They had long hair and put kohl (in their eyes). They wore Jubbahs with silk hems. When they entered the presence of Allah's Messenger he said to them: did not you embrace Islam? They said: Yes. He ﷺ asked: 'then what is this silk put

around your necks? So they tore the silk and threw it away."

Ibn Jareer reported on the authority of Abu Buraydah who narrated from his father that:

﴿بينا نحن قعود على شراب لنا ونحن على رملة ونحن ثلاثة أو أربعة، وعندنا باطية لنا ونحن نشرب الخمر حِلاًّ إذ قمت حتى آتي رسولَ الله ﷺ فأسلم عليه إذ نزل تحريم الخمر ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ﴾ إلى آخر الآيتين ﴿فَهَلْ أَنْتُمْ مُنتَهُونَ﴾. فجئت إلى أصحابي فقرأتها عليهم إلى قوله ﴿فَهَلْ أَنْتُمْ مُنتَهُونَ﴾. قال: وبعض القوم شربته في يده قد شرب بعضها وبقي بعض في الإناء، فقال بالإناء تحت شفته العليا، كما يفعل الحجّام، ثم صبّوا ما في باطيتهم فقالوا: انتهينا ربَّنا.﴾

"While we were sitting down on sand and we were three or four (people), having a jug before us, where we were drinking *khamr halāl*. Then I went to the Messenger of Allah ﷺ to greet him. At that point Qur'ān was revealed prohibiting the *khamr* (intoxicants) *"O you who believe! Khamr and games of chance"* **upto the end of the two verses** *"Will you have then desisted?"* **Some of the people had his drink in his hand, where he drank a part of it while the rest is still in the cup. He would raise his cup to the bottom of his upper lip like the cupper does. Then they flooded off what was there in their jug and said: We desisted O our Lord."**

Hanzalah b. Abi 'Aamir ﷺ who was bathed by the angels heard the call to the battle of Uhud. He hurriedly responded to the call. He was martyred on the day of Uhud. Ibn Ishaq said: The Messenger of Allah ﷺ said:

﴿إن صاحبكم لتغسله الملائكة فاسألوا أهله ما شأنه؟﴾

"Your companion is being bathed by the angels, ask his family what happened to him?" His wife was asked. She

had been a bride on that night. She said he went out in a state of impurity when he heard the call. The Messenger of Allah ﷺ said:

﴿كذلك غسلته الملائكة.﴾

"That is why the angels have bathed him"

Imam Ahmad reported on the authority of Rafi' b. Khadeej ﷺ who said:

﴿كُنَّا نُخَاقِلُ بِالأَرْضِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنُكْرِيهَا بِالثُّلُثِ وَالرُّبُعِ وَالطَّعَامِ الْمُسَمَّى فَجَاءَنَا ذَاتَ يَوْمٍ رَجُلٌ مِنْ عُمُومَتِي فَقَالَ نَهَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَمْرٍ كَانَ لَنَا نَافِعًا، وَطَاعَةُ اللَّهِ وَرَسُولِهِ أَنْفَعُ لَنَا نَهَانَا أَنْ نُخَاقِلَ بِالْأَرْضِ فَنُكْرِيَهَا عَلَى الثُّلُثِ وَالرُّبُعِ وَالطَّعَامِ الْمُسَمَّى وَأَمَرَ رَبَّ الْأَرْضِ أَنْ يَزْرَعَهَا أَوْ يُزْرِعَهَا وَكَرِهَ كِرَاءَهَا وَمَا سِوَى ذَلِكَ.﴾

We used to cultivate land in the time of the Messenger of Allah ﷺ. We used to lease it for a third, fourth or a specified amount of food. One day a man from my paternal relatives came and said: The Messenger of Allah ﷺ forbade us from something which was beneficial for us but the obedience of Allah ﷻ and His Messenger ﷺ is more beneficial for us. He forbade us from cultivating the land by leasing it for a third, fourth or a certain amount of food, he ordered the landowner either to cultivate it himself or give it to others to cultivate it for their own and he disliked that it be leased or the like.'

2. Maintain the recitation of the Qur'ān

The noble Qur'ān is the speech of Allah ﷻ which He ﷻ revealed to His Messenger Muhammad ﷺ via the revelation through Jibreel (may Allah be pleased with him) in word and meaning, whose recitation is an act of worship and it is a miracle transmitted to us via the concurrent (*mutawatir*) narration:

﴿لاَ يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلاَ مِنْ خَلْفِهِ تَنزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ.﴾

"Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allah)." [TMQ Al- Fussilat:42]

It is protected by Allah ﷻ:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

"Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'ān) and surely, We will guard it (from corruption)." [TMQ Al-Hijr:9]

From it the souls find life and the hearts find tranquility. It is the Book, which takes the people out from the darkness into the Light by the permission of Allah ﷻ, the All-Mighty, the Owner of all Praise. The one who speaks according to it has spoken the truth and the one who acted upon it is the successful one, the one who judged by it has practiced justice and the one who calls to it is guided to the Straight Path.

It is the provision of the believer and how excellent a provision it is. It is more important and necessary for the *Da'wah* carrier; with which his heart is filled, and in which he finds strength. The one who carries this *Qur'ān* becomes like the towering mountains, where for whom the whole world is considered little for the sake of Allah ﷻ. He says the truth and for Allah's ﷻ sake he fears none. The one who used to be moved by the wind due to the lightness of his weight becomes heavier in the sight of Allah ﷻ than the mount of *Uhud* because he is a reciter of the Qur'ān, whose tongue is moistened by it and whose fingers testify to it. This is how the companions of the Messenger of Allah ﷺ were in this world, as if they were walking Qur'ans,

reflecting upon its verses and reading it as it should be read, putting it into practice and calling to it. They were shaken by the *ayat* mentioning the punishment but rejoicing by the *ayat* mentioning mercy, their eyes filled with tears in submission to His Power and Greatness, submitting to His ﷻ rules and wisdom, which they received from the Messenger of Allah ﷺ. His ﷻ verses become settled in the depths of their hearts. For this reason they were strong and became the leaders, they were granted happiness and success. When Allah's Messenger ﷺ departed from this world to the highest position in the Heavens, they continued to observe the Qur'ān as advised to do so by the trusted Messenger (may the peace and blessings of Allah be upon him, his family and all his companions). Thus, those who memorised the Qur'ān were the foremost people in enjoining the good and forbidding the evil. The carrier of the Qur'ān was at the forefront of doing every good action bearing the hardships in the path of Allah ﷻ.

For the Muslims generally and the *Da'wah* carriers specifically the Qur'ān deserves to be the joy of their hearts, which keeps them on their path and leads to all that is good and raises them from one height to another. They recite the Qur'ān day and night, reciting, memorising, and practicing what they have learnt such that they become truly the best descendants for the best ancestors.

These noble verses are followed by the sacred *hadīth* regarding the revelation of the Qur'ān, its memorisation, the guidance, virtue of its recitation and the abundant goodness that lies within it:

He ﷻ said:

﴿نَزَلَ بِهِ الرُّوحُ الأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ مِنْ الْمُنذِرِينَ.﴾

"Which the trustworthy Ruh [Jibreel] has brought down; upon your heart (O Muhammad) that you may be (one) of the warners." [TMQ Ash-Shu'arā: 193]

He ﷻ said:

2. Maintain the recitation of the Qur'ān

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

"Verily We: It is We Who have sent down the Zikr (i.e. the Qur'ān) and surely, We will guard it (from corruption)." [TMQ Al-Hijr: 9]

He ﷻ said:

﴿لاَ يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلاَ مِنْ خَلْفِهِ تَنزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ﴾

"Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allah swt)." [TMQ Fussilat: 42]

He ﷻ said:

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا﴾

"Verily, this Qur'ān guides to that which is most just and right and gives glad tidings to the believer, who work deeds of righteousness, that they shall have a great reward (Paradise)." [TMQ Al-Isrā: 9]

He ﷻ said:

﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنْ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنْ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ. يَهْدِي بِهِ اللَّهُ مَنْ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلاَمِ وَيُخْرِجُهُمْ مِنْ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

"O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad) explaining to you much of that which you used to hide from the Scripture and passing over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allah a light (Prophet Muhammad) and a plain Book (this Qur'ān). Wherewith Allah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way." [TMQ Al-Mā'idah: 15-16]

He ﷻ said:

﴿الر. كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنْ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ﴾

"Alif, lam, raa. (This is) a Book which We have revealed unto you (O Muhammad) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise." [TMQ Ibrahīm: 1]

He ﷻ said:

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلاَ بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

"Who have believed and whose hearts find tranquility in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find rest." [TMQ Ar-Ra'd: 28]

He ﷻ said:

﴿أَفَلاَ يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلاَفًا كَثِيرًا﴾

"Do they not then consider the Qur'ān carefully? Had it been from other than Allah, they would surely have found therein much contradictions." [TMQ An-Nisā:82]

He ﷺ said:

﴿خيركم من تعلَّم القرآن وعلَّمه.﴾

"The best amongst you is the one who learns the Qur'ān and then teaches it." Reported by al-Bukharī on the authority of 'Uthman b. 'Affān ﷺ.

He ﷺ said**:**

﴿من قرأ حرفاً من كتاب الله فله به حسنة والحسنة بعشر أمثالها لا أقول ألم حرف، ولكن ألف حرف، ولام حرف، وميم حرف.﴾

"Whoever reads a letter from the Book of Allah, he will have a reward. And that reward will be multiplied by ten. I am not saying that "*Alif*, *Laam*, *Meem*" is a letter, rather I am saying that "*Alif*" is a letter, "*laam*" is a letter and "*meem*" is a letter." Reported by at-Tirmidhi on the authority of 'Abd Allah b. Mas'ud and it is a sound *hadīth*.

He ﷺ said:

﴿الماهر بالقرآن مع السفرة الكرام البررة، والذي يقرأ القرآن وهو يتعتع فيه وهو عليه شاق له أجران﴾

"Verily the one who recites the Qur'ān beautifully, smoothly, and precisely, he will be in the company of the noble and obedient angels. And as for the one who recites with difficulty, stammering or stumbling through its verses, then his reward will be multiplied twice." Reported by Muslim on the authority of 'Ayisha, the mother of the believers (may Allah be pleased with her).

He ﷺ said:

﴿إن الذي ليس في جوفه شيء من القرآن كالبيت الخرب.﴾

"The one in whom there is no Qur'ān is like the barren house." Reported by at-Tirmidhi who declared it to be sound.

He ﷺ said:

﴿إقرأوا القرآن فإنه يأتي يوم القيامة شفيعاً لصاحبه.﴾

"Read the Qur'ān, for verily it will come on the Day of Resurrection as an intercessor for its companions." Reported by Muslim from his *Sahīh* on the authority of Umamah al-Baahili ﷺ.

He ﷺ said**:**

﴿القرآن شافع مشفع، وماحل مصدق، من جعله أمامه قاده إلى الجنة ومن جعله خلفه ساقه إلى النار.﴾

"The Qur'ān is an intercessor and entitled for intercession, and it is a strong challenger (in argument) and rightfully entrusted. Whoever puts it in front of him, it will lead him to Paradise; whoever puts it behind him, it will steer him to the Hellfire." Reported by Ibn Hibban in his *Sahīh* on the authority of Jabir b. 'Abdullah ﷺ. It has also been reported by al-Bayhaqi in his *Shu'ab al-Imān* on the authority of Jabir and Ibn Mas'ud ﷺ and it is a sound *hadīth*.

He ﷺ said:

﴿إن الله يرفع بهذا الكتاب أقواماً ويضع به آخرين.﴾

"Verily Allah raises some people by this Book and lowers others by it." Reported by Muslim.

Reported by Abu Dawud and at-Tirmidhi in the sound *hadīth* that the Messenger of Allah ﷺ said**:**

﴿يقال لصاحب القرآن إقرأ وارتق ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها.﴾

"It will be said to the companion of the Qur'ān: Read and elevate (through the levels of the Paradise) and beautify your voice as you used to do when you were in the *dunyaa*! For verily, your position in the Paradise will be at the last verse you recite!"

He ﷺ said:

﴿إقرأوا القرآن واعملوا به ولا تجفوا عنه ولا تغلوا فيه ولا تأكلوا ولا تستكثروا به.﴾

"Read the Qur'ān, put it into practice, do not abandon it, do not cheat in it, and do not eat and gain wealth through it." Reported by Ahmad, at-Tabarānī and others on the authority of 'Abd ar-Rahman b. Shabal ﷺ and it is a sound *hadīth*.

He ﷺ said:

﴿مثل المؤمن الذي يقرأ القرآن مثل الأترجّة طعمها طيب وريحها طيب، ومثل المؤمن الذي لا يقرأ القرآن مثل التمرة طعمها طيب ولا ريح لها، ومثل المنافق الذي يقرأ القرآن مثل الريحانة ريحها طيب وطعمها مر، ومثل المنافق الذي لا يقرأ القرآن كمثل الحنظلة طعمها مر ولا ريح لها﴾

"The metaphor of a believer who recites the Qur'ān is that of a citron - its scent is fragrant and its taste is good. The metaphor of a believer who does not recite the Qur'ān is that of a date - it has no scent but its taste is sweet. The metaphor of a hypocrite who recites the Qur'ān is that of basil - its scent is fragrant but its taste is bitter. The metaphor of a hypocrite who does not recite the Qur'ān is that of colocynth - it has no scent and its taste is bitter." Reported by al-Bukharī and Muslim on the authority of Abu Musa al-Ash'ari ﷺ.

He ﷺ said:

﴿تعاهدوا القرآن فوالذي نفس محمد بيده لهو أشد تفلتاً من الإبل في عقلها.﴾

"Keep up the recitation of the Qur'ān. For verily, by He in Whose Hand Muhammad's soul is in, it (the Qur'ān) is stronger in escaping (the memory) than a camel from its rein." Reported by al-Bukharī and Muslim on the authority of Abu Musa al-Ash'ari ﷺ.

The above noble *ayahs* and sacred *hadīths* indicate the great position of the noble Qur'ān. They also indicate the great position of the conveyer of the great Qur'ān, which he conveys

for purpose of reflection and practice. He recites it always such that it forms an enormous energy in the paths of goodness and not put it on the shelf collecting dust or adorns it and keeps it locked in the safe and forgotten. May Allah ﷻ save us from being from the losers. Recite the Qur'ān, O brothers. Rush to its recitation and read it, as it should be recited. Reflect upon it as it should be reflected upon and practice and adhere to it as it should be practiced and adhered to it so that you become of pleasing flavour and good fragrance (good and pure). Then you shall be from the foremost ranks of the *Da'wah* carriers in this world. Likewise you will be at the foremost ranks in the *Jannah* when it is said to you: read and arise. If you do this you will be deserving of the great victory and success and the Good Pleasure is the greatest:

﴿وَبَشِّرْ الْمُؤْمِنِينَ﴾

"And give glad tidings (O Muhammad) to the believers." [TMQ As-Saff:13]

3. Love of Allah ﷻ and His Messenger ﷺ

Al-Azhari said: "A servant's love for Allah ﷻ and His Messenger ﷺ means obeying them and following their command." Al-Baydaawi said: "Love is the will to obey." Ibn 'Arafah said: "Love in the language of Arabs means willing a thing uprightly." Az-Zajjaaj said: "Man's love for Allah ﷻ and His Messenger ﷺ is to obey them and to accept what Allah ﷻ has commanded and the Messenger of Allah ﷺ has brought."

Allah's ﷻ love for His servant means forgiveness, acceptance and reward. Al-Baydaawi said: "He loves you and that he will forgive you means, He will be pleased with you." Al-Azhari said: "Love of Allah, for His servant, is His blessing of his servant with forgiveness." He ﷻ said:

﴿فَإِنَّ اللَّهَ لاَ يُحِبُّ الْكَافِرِينَ﴾

"Allah does not love the disbelievers." [TMQ Aali 'Imrān: 32]

i.e. He will not forgive them. Sufyan b. 'Unaynah said: "He loves you means, He will be close to you. Love is closeness. Allah ﷻ does not love the *Kafirīn* means He ﷻ will not bring the *Kafirīn* close (to Him)." Al-Baghawi said: "Love of Allah ﷻ for the believers means His ﷻ commendation, reward and forgiveness for them." Az-Zajjaaj said: "Love of Allah ﷻ for His ﷻ Creation means His ﷻ forgiveness for them and His ﷻ blessings, mercy, forgiveness and good commendation of them."

However what concerns us here is the servant's love for Allah ﷻ and His Messenger ﷺ. This love in the above meaning is obligatory. Since love is an inclination (*mayl*) which shapes the behavioural disposition (*nafsiyyah*) of man. These inclinations can either be instinctive (*ghareezi*) having no relationship to a concept, such as man's inclination towards ownership, love for survival, justice, family and children etc. They might also be motives linked to concepts, which then define the type of inclination. The American Indians did not like the immigrants who came from Europe whilst the *Ansar* loved those who migrated to them. The love of Allah ﷻ and His Messenger ﷺ is

the type Allah ﷻ has linked to a *Shari'ah* concept thereby making it obligatory. The evidence for this is the Book of Allah ﷻ:

He ﷻ said:

﴿وَمِنْ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

"And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else)." [TMQ Al-Baqarah: 165]

It means the believers' love of Allah ﷻ is more than *Mushriks'* love to the rivals of Allah ﷻ.

He ﷻ said:

﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لاَ يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

"Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you have delight in are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqun (the rebellious, disobedient to Allah)." [TMQ At-Tawbah: 24]

As for the evidences from the *Sunnah* they are the following:

Anas ﷺ narrated:

﴿أن رجلاً سأل النبي ﷺ عن الساعة، فقال: متى الساعة؟ قال: وماذا أعددت لها؟ قال: لا شيء، إلا أني أحب الله ورسوله، فقال أنت مع من

أحببت. قال أنس فما فرحنا بشيء فرحنا بقول النبي ﷺ أنت مع من أحببت. قال أنس فأنا أحب النبي ﷺ وأبا بكر وعمر وأرجو أن أكون معهم بحبي إياهم، وإن لم أعمل بمثل أعمالهم.﴾

"That a man asked the Prophet ﷺ about the final Hour. He asked: when is the final hour? He said: What have you prepared for it? He said: nothing, but I love Allah and His Messenger. He said: you will be with the one you love. Anas said: nothing made us so overjoyed more than when we heard the Prophet saying you will be with the one you love. Anas said: I love the Prophet, Abu Bakr and 'Umar and I wish to join them because of my love for them even though I have not done as many good deeds as them." (Agreed upon).

Anas ﷺ narrated that the Prophet ﷺ said:

﴿ثلاث من كن فيه، وجد حلاوة الإيمان: من كان الله ورسوله أحب إليه مما سواهما، وأن يحب المرء لا يحبه إلا لله، وأن يكره أن يعود في الكفر كما يكره أن يقذف في النار.﴾

"There are three things whoever obtains them he will experience the sweetness of belief — that Allah and His Messenger are more beloved to him than anything else; that he loves a man only for the sake of Allah; and that he dislikes the thought of reverting to disbelief as much as he would dislike being cast into the Fire." (Agreed upon).

Anas ﷺ narrated that the Messenger of Allah ﷺ said:

﴿لا يؤمن عبد حتى أكون أحب إليه من أهله وماله والناس أجمعين.﴾

"None of you would be considered a believer until I become more beloved to him than his family, wealth and all the people." (Agreed upon).

The companions of the Messenger of Allah ﷺ were very much concerned about the application of this duty. They used to compete in attaining this honour hoping that they would be the ones that Allah ﷻ and His Messenger ﷺ love. Anas ﷺ narrated that on the day of the battle of *Uhud:*

﴿لما كان يوم أحد، انهزم الناس عن النبي، وأبو طلحة بين يدي النبي مجوّب به عليه بحجفة له، وكان أبو طلحة رجلاً رامياً شديد القِدّ، يكسر يومئذ قوسين أو ثلاثاً، وكان الرجل يمر، معه الجعبة من النبل، فيقول انشرها لأبي طلحة. فأشرف النبي ينظر إلى القوم، فيقول أبو طلحة: يا نبي الله بأبي أنت وأمي، لا تشرف يصيبك سهم من سهام القوم، نحري دون نحرك ....﴾

That the people ran away, leaving the Prophet ﷺ, but Abu-Talha was shielding the Prophet with his shield in front of him. Abu Talha was a strong, experienced archer who used to keep his arrow bow strong and well stretched. On that day he broke two or three arrow bows. If any man passed by carrying a quiver full of arrows, the Prophet would say to him, "Empty it in front of Abu Talha." When the Prophet started looking at the enemy by raising his head, Abu Talha said, "O Allah's Prophet! Let my parents be sacrificed for your sake! Please don't raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours." (Agreed upon).

It was narrated that Qays said:

﴿رأيت يد طلحة شلاء وقى بها النبي يوم أحد.﴾

"I saw Talha's hand paralysed, the one which he had protected the Prophet (from an arrow)." (al-Bukharī).

In a long *hadīth* narrated by Ka'b b. Malik about the three who stayed behind from the expedition of *Tabuk* Ka'b he says:

﴿... حتى إذا طال علي ذلك من جفوة الناس، مشيت حتى تسورت جدار حائط أبي قتادة، وهو ابن عمي، وأحب الناس إلي، فسلمت عليه، فوالله ما رد علي السلام، فقلت: يا أبا قتادة، أنشدك بالله، هل تعلمني أحب الله ورسوله؟ فسكت فعدت له فنشدته، فسكت، فعدت له فنشدته، فقال: الله ورسوله أعلم، ففاضت عيناي، وتوليت حتى تسورت الجدار.﴾

"When this period of estrangement lengthened, I set out to walk until I climbed upon the wall of Abu Qatadah's garden. He was my cousin and amongst the most beloved of people to me. I conveyed the greeting upon him, and by Allah -he did not reciprocate the greeting upon me. Hence, I said: "O Abu Qatadah: I implore you by Allah, are you aware that I love Allah and His Messenger?" He remained silent. I appealed to him by Allah a second time, however he remained silent. I appealed to him a third time. Then he responded: "Allah and His Messenger (ﷺ) know better ." Thereupon tears flowed from my eyes, I turned away and climbed over the wall." (Agreed upon).

Sahl b. Sa'd narrated that the Messenger of Allah ﷺ said on the day of *Khaybar*:

﴿حدّثنا قتيبة بن سعيد حدّثنا يعقوب بن عبد الرحمن عن أبي حازم قال أخبرني سهل بن سعد رضي الله عنه أنّ رسول الله صلّى الله عليه وسلّم قال يوم خيبر لأُعْطِيَنَّ هَذِهِ الرَّايَةَ غَدًا رَجُلاً يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ قَالَ فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا فَقَالَ أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَقِيلَ هُوَ يَا رَسُولَ اللَّهِ يَشْتَكِي عَيْنَيْهِ قَالَ فَأَرْسَلُوا إِلَيْهِ فَأُتِيَ بِهِ فَبَصَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَيْنَيْهِ وَدَعَا لَهُ

فَبَرَأَ حَتَّى كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ الرَّايَةَ فَقَالَ عَلِيٌّ يَا رَسُولَ اللَّهِ أُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا فَقَالَ انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الإِسْلامِ وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ فَوَاللَّهِ لأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلاً وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ.﴾

"Qutaybah bin Said informed us, Ya'qūb bin Abdur-Rahman informed us from Aby Haazim, he said Sahl bin Sa'd ﷺ told me that the Messenger of Allah ﷺ said on the day of Khayber: I shall give this banner to a man who loves Allah and His Messenger and they (Allah and His Messenger) love him." All the Muslims came forward in the following morning hoping to be granted the honour of carrying the banner. The Prophet ﷺ called for 'Ali bin Abi Talib. He was told, O Messenger of Allah ﷺ, his eyes hurt. He said, call for him. He was brought to him, and the Messenger of Allah ﷺ spat in his eyes and made du'aa' for him, so he was cured as if he had no pain before. Then he handed the banner to him. 'Ali, on his part, pledged he would fight the enemies until they embraced Islam. The Prophet ﷺ answered him saying: "Take things easy and invite them to accept Islam and brief them on their duties towards Allah. I swear by Allah that if only one person should be guided at your hands, that would surely outweigh the best of our camels." (Agreed upon)

Ibn Hibban reported in his *Sahih*:

﴿... فرجع عروة بن مسعود إلى أصحابه، فقال: أي قوم، والله لقد وفدت إلى الملوك، ووفدت إلى كسرى وقيصر والنجاشي، والله ما رأيت ملكاً قط يعظمه أصحابه، ما يعظم أصحاب محمد محمداً، ووالله، إن يتنخم نخامة إلا وقعت في كف رجل منهم، فدلك بها وجهه وجلده، وإذا أمرهم ابتدروا أمره،

وإذا توضأ اقتتلوا على وضوئه، وإذا تكلم خفضوا أصواتهم عنده، وما يحدون إليه النظر تعظيماً له ...﴾

"…When Urwah went back to the *Quraysh*, he said, I have been to the courts of the kings and have seen the splendor of the Caesar and the Chosroes and the Negus. But never have I seen any king being so revered as Muhammad ﷺ by his companions. By Allah, had he spat out mucus and it just fell on the hands of one of his companionshe would have rubbed it on his face and skin. When he ordered them with something they rushed to carry it out and if he made ablution they would fight for the used water. When he spoke they lowered their voices and they did not look sharp at him, as sign of reverence to him …"

Muhammad b. Sirīn said:

﴿تذاكر رجال على عهد عمر ، فكأنهم فضلوا عمر على أبي بكر رضي الله عنهما، قال فبلغ ذلك عمر بن الخطاب (رضي الله عنه)، فقال: والله لليلة من أبي بكر خير من آل عمر، لقد خرج رسول الله ﷺ لينطلق إلى الغار، ومعه أبو بكر، فجعل يمشي ساعة بين يديه، وساعة خلفه، حتى فطن له رسول الله ﷺ، فقال: يا أبا بكر مالك تمشي ساعة بين يدي وساعة خلفي: فقال: يا رسول الله أذكر الطلب فأمشي خلفك، ثم أذكر الرصد فأمشي بين يديك، فقال: يا أبا بكر لو كان شيء أحببتَ أن يكون بك دوني؟ قال: نعم، والذي بعثك بالحق، ما كانت لتكون من ملمة إلا أحببتُ أن تكون بي دونك، فلما انتهيا إلى الغار، قال أبو بكر: مكانك يا رسول الله، حتى استبرئ لك الغار، فدخل واستبرأه، حتى إذا كان في أعلاه، ذكر أنه لم يستبرئ الجحر، فقال: مكانك يا رسول الله، حتى استبرئ الجحر،

فدخل واستبرأه، ثم قال: انزل يا رسول الله، فنزل، فقال عمر: والذي نفسي بيده، لتلك الليلة خير من آل عمر.﴾

"People were reminiscing in the time of Umar ﷺ as if they preferred Umar over Abu Bakr. When this news reached Umar b. al-Khattab ﷺ he said: By Allah, a night with Abu Bakr is better than the family of 'Umar. The Prophet went out with Abu Bakr towards the Cave of Thawr, Abu Bakr sometimes would go ahead of the Prophet and sometimes behind him. The Prophet saw his uneasiness. He asked Abu Bakr, "O Abu Bakr, What is the matter? Sometimes you are walking behind me and then sometimes you go ahead of me." He replied, "O Messenger of Allah, when I think of the enemies that they might be pursuing you, I walk behind you, but when I think of some ambush I go in front of you." So he said: O Abu Bakr! Do you wish that something happened to you rather than to me? He said, yes, by Him Who sent you with truth, I wish no hardship but occur to me rather than to you. It is also reported that when the two arrived at the cave of Thawr, Abu Bakr requested the Prophet to wait until he had searched and cleaned up the cave. He went in and searched it and came out after cleaning it up. Then he remembered that he had not properly searched one hole. He again requested the Prophet to wait a bit and went in to see it for the second time. After he was fully satisfied that the place was safe and had no harmful insects or reptiles he said: enter o Messenger of Allah. 'Umar said: By the one in whose hands is my soul! That night was better than the family of 'Umar." (Reported by al-Hakim in his *al-Mustadrak*. He said the *isnad* is sound according to the condition of the two *shaykhs* ie. Al-Bukharī and Muslim, even though it is *mursal*. This *mursal* is of a type, which is accepted.)

Anas b. Malik ﷺ narrated that:

﴿أن رسول الله ﷺ أفرد يوم أحد في سبعة من الأنصار، ورجلين من قريش، فلما رهقوه قال: من يردهم عنا وله الجنة، أو هو رفيقي في الجنة، فتقدم رجل من الأنصار، فقاتل حتى قتل، ثم رهقوه أيضاً، فقال: من يردهم عنا وله الجنة، أو هو رفيقي في الجنة، فتقدم رجل من الأنصار، فقاتل حتى قتل، فلم يزل كذلك حتى قتل السبعة، فقال رسول الله ﷺ لصاحبيه: ما أنصفنا أصحابنا.﴾

(When the enemy got the upper hand) on the day of the Battle of *Uhud*, the Messenger of Allah ﷻ was left with only seven men from the *Ansar* and two men from the *Quraysh*. When the enemy advanced towards him and overwhelmed him, he said: Whoso turns them away from us will attain Paradise or will be my Companion in Paradise. A man from the *Ansar* came forward and fought (the enemy) until he was killed. The enemy advanced and overwhelmed him again and he repeated the words: Whoso turns them away, from us will attain Paradise or will be my Companion in Paradise. A man from the *Ansar* came forward and fought until he was killed. This state continued until the seven *Ansar* were killed (one after the other). Now, the Messenger of Allah ﷻ said to his two Companions: We have not done justice to our Companions.' (Muslim)

'Abdullah b. Hisham said:

﴿كنا مع النبي ﷺ، وهو آخذ بيد عمر بن الخطاب، فقال له عمر: يا رسول الله لأنت أحب إلي من كل شيء إلا من نفسي، فقال النبي ﷺ: لا، والذي نفسي بيده، حتى أكون أحب إليك من نفسك، فقال له عمر: فإنه الآن، والله لأنت أحب إلي من نفسي، فقال النبي ﷺ: الآن يا عمر.﴾

We were with the Prophet ﷻ when he took the hand of 'Umar. Umar said: "I love you more than anything except

my soul which is between my two sides." The Prophet replied, "None of you will believe until I am dearer to him than his own soul." 'Umar said, "By the One who sent down the Book on you, I love you now more than my soul which is between my two sides." The Prophet said, "'Umar, now you have it!" (al-Bukharī)

An-Nawawi reported in his commentary (*Sharh*) of *Sahih Muslim* the meaning of loving the Messenger ﷺ on the authority of Sulayman al-Khattabi which states:

﴿... لا تصدُق في حبي حتى تفني في طاعتي نفسك، وتؤثر رضاي على هواك، وإن كان فيه هلاكك.﴾

"You will not be true in your love for me until you exhaust yourself in my obedience, until you prefer my pleasure over your whims even if it may lead to your death."

Ibn Sirīn said: I said to 'Ubaydah:

﴿عندنا من شعر النبي، أصبناه من قبل أنس أو من قبل أهل أنس، فقال: لأن تكون عندي شعرة منه أحب إلي من الدنيا وما فيها.﴾

We have some hair of the Prophet ﷺ, which we came to acquire through Anas or the family of Anas ﷺ. He said: that I should have a strand of hair of the Prophet ﷺ is dearer to me than the world and what it contains.' (al-Bukharī).

'Ayisha narrated: that Abu Bakr ﷺ said**:**

﴿والذي نفسي بيده، لقرابة رسول الله أحب إلي أن أصل، من قرابتي.﴾

'By the one in whose hand is my soul, maintaining relations with the relatives of the Messenger of Allah ﷺ is more dear to me than maintaining relations with my own relatives.' (al-Bukharī).

'Aiysha (may Allah be pleased with her) said: Hind bint 'Utbah came and said:

﴿جاءت هند بنت عتبة قالت: يا رسول الله ما كان على ظهر الأرض من أهل خباء أحب إلى أن يذلوا من أهل خبائك، ثم ما أصبح اليوم على ظهر الأرض أهل خباء أحب إلي أن يعزوا من أهل خبائك...﴾

"O Messenger of Allah ﷺ, there was no family on the surface of the earth, I wish to have degraded more than I did your family. But today there is no family whom I wish to have been honoured more than yours." (Agreed upon)

Tariq b. Shihab narrated that he heard Ibn Mas'ud saying:

﴿شهدت مع المقداد بن الأسود مشهداً، لأن أكون صاحبه أحب إلي مما عدل به، أتى النبي وهو يدعو على المشركين، فقال: لا نقول كما قال قوم موسى:(اذهب انت وربك فقاتلا) ، ولكنا نقاتل عن يمينك، وعن شمالك، وبين يديك، وخلفك، فرأيت النبي أشرق وجهه وسره، يعني قوله.﴾

"I witnessed Al-Miqdad b. al-Aswad in an event, which would have been dearer to me than anything had I been the hero of that scene. He (i.e. *al-Miqdad*) came to the Prophet while the Prophet was imploring Allah's anger against the pagans. Al-Miqdad said, *"We will not say as the People of Musa said: Go you and your Lord and fight you two."* [TMQ Al-Mā'idah:27]**. But we shall fight on your right and on your left and in front of you and behind you." I saw the face of the Prophet getting bright with happiness, for that saying delighted him."** (al-Bukharī)

'Aay'ish narrated that Sa'd said:

﴿اللهم إنك تعلم أنه ليس أحد أحب إلي أن أجاهدهم فيك، من قوم كذبوا رسولك ﷺ وأخرجوه ....﴾

"O Allah! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved Your Messenger and turned him out of (Makkah)". (Agreed upon).

Abu Hurayrah ﷺ narrated that Thumamah b. Uthal said:

﴿يا محمد، والله، ما كان على الأرض وجه أبغض إلي من وجهك، فقد أصبح وجهك أحب الوجوه إلي. والله، ما كان من دين أبغض إلي من دينك، فأصبح دينك أحب الدين إلي، والله، ما كان من بلد أبغض إلي من بلدك، فأصبح بلدك أحب البلاد إلي ....﴾

"O Muhammad. By Allah There was not a face more hated to me than your face but your face has become the most beloved. By Allah! There was no *Dīn* more hated to me than your *Dīn* but your *Dīn* has become the most beloved to me. By Allah! There was no country more hated to me than your country but your country has become the most beloved to me…" (Agreed upon).

4. Love and Hate for Allah's Sake

Love for the sake of Allah ﷻ means that you love the servant for the sake of Allah ﷻ, ie due to his *Imān* and obedience to Allah ﷻ. Hate means that you should hate the servant due to his Kufr or disobedience to Allah ﷻ. This is because the preposition (*fee*) [*Hubb fillah*] here means the reason. This like when Allah ﷻ said:

﴿فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ.﴾

"This is he (the young man) because of whom you did blame me (for his love)." [TMQ Yusuf:32] It means because of him.

And like His ﷻ saying:

﴿لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ.﴾

*"*A *great torment would have touched you because of that whereof you had spoken."* [TMQ an-Nūr:14]

Also as in the *hadīth* of the Messenger ﷺ:

﴿دخلت امرأة النار في هرة: أي بسببها﴾

'A woman entered the Fire on account of her (mistreatment) of a cat.' It means because of it.

The love of the believers who are obedient brings a great reward and the evidences for this are the following *hadīths*:

The *hadīth* of Abu Hurayrah which states that the Prophet ﷺ said:

﴿سبعة يظلهم الله في ظله، يوم لا ظل إلا ظله: إمام عادل، وشاب نشأ في عبادة الله عز وجل، ورجل قلبه معلق بالمساجد، ورجلان تحابا في الله، اجتمعا عليه، وتفرقا عليه، ورجل دعته امرأة ذات منصب وجمال، فقال إني أخاف الله، ورجل تصدّق بصدقة فأخفاها، حتى لا تعلم شماله ما تنفق يمينه، ورجل ذكر الله خالياً، ففاضت عيناه.﴾

"Seven types of people Allah will shade them by His Shade on the Day of Resurrection when there will be no shade except His Shade. They will be, a just ruler, a young man who has been brought up in the worship of Allah, a man whose heart is attached to mosques, two people who love each other for only Allah's Sake, where they associated together because of Him and dissociated from each other because of Him, a man who is called by a charming lady of noble birth to commit illegal sexual intercourse with her, and he said, 'I am afraid of Allah, a man who gives in charity secretly such that his left hand does not know what his right hand has given and a man who remembers Allah in seclusion and his eyes are then flooded with tears."

A *Hadith* of Abu Hurayrah ﷺ reported by Muslim that the Messenger of Allah ﷺ said:

﴿إن الله تعالى يقول يوم القيامة: أين المتحابون بجلالي اليوم أظلهم في ظلي يوم لا ظل إلا ظلي؟﴾

"Allah ﷻ says on the Day of Judgment: Where are those who loved one another for My glory? Today I will shade them in My shade on the Day when there is no shade but Mine."

The *hadīth* of Abu Hurayrah as reported by Muslim which states that the Messenger of Allah ﷺ said:

﴿والذي نفسي بيده، لا تدخلوا الجنة حتى تؤمنوا، ولا تؤمنوا حتى تحابوا، أولا أدلكم على شيء إذا فعلتموه تحاببتم، أفشوا السلام بينكم.﴾

"By the one in whose hands is my soul! None of you can enter *Jannah* until you believe and none of you can believe until you love each other for Allah's sake. Shall I not direct you to something, which if you do it will bring love between you? Do spread the salutations among you."

The angle of deduction is the Prophet's saying:

﴿ولا تؤمنوا حتى تحابوا.﴾

"You will not believe until you love each other (for Allah's sake)," which indicates the great reward of loving each other for the sake of Allah ﷻ.

The *hadīth* of Anas ﷺ reported by al-Bukharī states that the Messenger of Allah ﷺ said:

﴿لا يجد أحد حلاوة الإيمان حتى يحب المرء لا يحبه إلا لله ...﴾

"None of you will taste the sweetness of *Imān* until a man does not love a person except for Allah's sake."

The *hadīth* of Mu'adh reported by at-Tirmidhi who said the *hadīth* is *hasan sahīh*. Mu'adh said: I heard the Messenger of Allah ﷺ say:

﴿قال الله عز وجل: المتحابون في جلالي، لهم منابر من نور، يغبطهم النبيون والشهداء.﴾

"Allah ﷻ said: 'Those who love one another for My glory will have *minbars* of light, and the Prophets and martyrs will recognise their high rank."

The *ghibtah* (wish) of the Prophets and martyrs is an indication (*kinayah*) of their good state i.e. they are happy with their state, and not because they are hoping for this, since the Prophets and martyrs are in the highest rank and state.

A *Hadīth* of Anas ﷺ reported by Ahmad with a sound *isnad* which states that:

﴿جاء رجل إلى النبي ، فقال يا رسول الله الرجل يحب الرجل، ولا يستطيع أن يعمل كعمله، فقال رسول الله: المرء مع من أحب. فقال أنس فما رأيت أصحاب رسول الله فرحوا بشيء قط، إلا أن يكون الإسلام، ما فرحوا بهذا

من قول رسول الله ، فقال أنس: فنحن نحب رسول الله ولا نستطيع أن نعمل بعمله، فإذا كنا معه فحسبنا.﴾

"A man came to the Prophet ﷺ and said: "O Messenger of Allah; a man loves another man for Allah's sake but he is not able to match his good deeds." Allah's Messenger ﷺ said: "A man will be with the man he loves." Anas ﷺ said: "I did not see the companions of the Messenger of Allah more overjoyed with anything than Islam except this saying of the Messenger of Allah ﷺ." Anas said: "We love the Messenger of Allah ﷺ but we cannot match his good deeds. If we are going to be with him that would be enough for us."

In the *hadīth* of Abu Dharr ﷺ reported by Ahmad, Abu Dawud and Ibn Hibban Mu'adh says**:**

﴿قلت يا رسول الله، الرجل يحب القوم لا يستطيع أن يعمل بأعمالهم، قال: أنت يا أبا ذر مع من أحببت. قال: قلت فإني أحب الله ورسوله يعيدها مرة أو مرتين.﴾

I said; "O Messenger of Allah, a man loves a people for Allah's sake but he cannot match their good deeds.' He said: O Abu Dharr, you will be with the one you love. He said: "I love Allah and His Messenger' and he repeated this once or twice."

A *Hadīth* of 'Abdullah b. Mas'ud states:

﴿جاء رجل إلى رسول الله ﷺ،فقال: يا رسول الله كيف تقول في رجل أحب قوماً ولم يلحق بهم؟ فقال رسول الله ﷺ: ''المرء مع من أحب.﴾

A man came to the Messenger of Allah ﷺ and said: "O Messenger of Allah! What do you say about a man who loves a people but cannot reach their level? Allah's

Messenger replied: A man will be with the one he loves." (Agreed upon).

A *Hadīth* of 'Abdullah b. Mas'ud ﷺ reported by al-Hakim in his *al-Mustadrak* who said the *isnad* is sound though al-Bukharī and Muslim did not report it. 'Abdullah b. Mas'ud said:

﴿قال لي النبي ﷺ: يا عبد الله بن مسعود، فقلت: لبيك يا رسول الله: ثلاث مرار، قال: هل تدري أي عرى الإيمان أوثق؟ قلت: الله ورسوله أعلم، قال: أوثق الإيمان الولاية في الله، بالحب فيه، والبغض فيه ...﴾

The Prophet ﷻ said to me: O 'Abdallah b. Mas'ud! I said three times: "Here I am O Messenger of Allah." He said: "Do you know which bond of *Imān* is the strongest?" I said: "Allah and His Messenger know best." He said: "The strongest *Imān* is the loyalty for Allah's sake, by loving and hating for Allah's sake…"

A *Hadīth* of 'Umar b. al-Khattab ﷺ quoted by Ibn 'Abd al-Barr in his *at-Tamheed* which states that the Messenger of Allah ﷻ said:

﴿لله عباد لا بأنبياء ولا شهداء يغبطهم الأنبياء والشهداء بمكانهم من الله عز وجل، قالوا: يا رسول الله من هم؟ وما أعمالهم؟ لعلنا نحبهم، قال: قوم تحابوا بروح الله، لا أرحام بينهم، ولا أموال يتعاطونها، والله إن وجوههم نور، وإنهم لعلى منابر من نور، لا يخافون إذا خاف الناس، ولا يحزنون إذا حزن الناس، ثم قرأ: أَلاَ إِنَّ أَوْلِيَاءَ اللَّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ.﴾

"Allah has servants who are neither Prophets nor martyrs and who the Prophets and martyrs are pleased to see what they have, due to their place of nearness to Allah." The companions asked: "O Messenger of Allah! Who are they? What are their actions so that we may love them.' He said: They are people who love one another for Allah's sake, without having family connections among themselves or

money that they give to each other. By Allah, their faces will be of light and they will sit on *minbars* of light. People will fear but they will not fear. And people will grieve but they will not grieve. Then he ﷺ read the verse:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

"No doubt! Verily, the Auliya' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much, and abstain from all kinds of sins and evil deeds which He has forbidden, and love Allah much and perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve." [TMQ Yunus: 62]**."**

A *Hadīth* of Mu'adh b. Anas al-Juhani ﷺ which states that the Messenger of Allah ﷺ said:

﴿من أعطى لله، ومنع لله، وأحب لله، وأبغض لله، وأنكح لله، فقد استكمل إيمانه.﴾

'Whosoever gave gifts for the sake of Allah, forbade something for the sake of Allah, loved for the sake of Allah, hated for the sake of Allah or gave in marriage for the sake of Allah he has completed his *Imān*.' Abu 'Isa said this *hadīth* is *hasan*. It has also been reported by al-Hakim in his *al-Mustadrak* who said "the *isnad* is sound though al-Bukharī and Muslim did not report it." It has been reported by Abu Dawud from the *hadīth* of Abu Umaamah but he did not mention the part **"…who gave in marriage for the sake of Allah."**

It is *sunnah* for the one who loves someone for Allah's sake that he informs him he loves him due to the *hadīth* reported by Abu Dawud and at-Tirmidhi. At-Tirmidhi said the *hadīth* is *hasan* as narrated by al-Miqdad b. Ma'di Karib, from the Prophet ﷺ, who said:

﴿إذا أحب الرجل أخاه فليخبره أنه يحبه.﴾

"If a man loves his brother, let him tell him that he loves him." There is another narration by Abu Dawud which he narrated on the authority of Anas ﷺ with a sound *isnad* that:

﴿أن رجلاً كان عند النبي ﷺ، فمر به رجل فقال: يا رسول الله إني لأحب هذا، فقال له النبي ﷺ أعلمته؟ قال: لا، قال أعلمه، فلحقه، فقال: إني أحبك في الله، فقال: أحبك الذي أحببتني له.﴾

A man was with the Prophet ﷺ, when another man passed by. The first man said, "O Messenger of Allah ﷻ, indeed I truly love this man." The Prophet ﷺ asked him, "Have you let him know that?" He said, "No." The Prophet ﷺ said, "Tell him." He caught up with him and told him, "Truly I love you for the sake of Allah ﷻ," and the man said, "May Allah ﷻ, for whose sake you love me, love you."

Al-Bazzar narrated also with *hasan isnad* from Abdullah b. Amr, he said: The Messenger of Allah ﷺ said:

﴿من أحبّ رجلاً لله، فقال: إني أحبك لله، فدخلا الجنة فكان الذي أحبّ أرفع منزلةً من الآخر ألحق بالذي أحبّ لله.﴾

"Whoever loved a man for the sake of Allah and said: I love you for the sake of Allah, and then they were admitted to the *Jannah*, and the one who loved was of higher rank from the other, he would be joined with the one who loved".

The better of two companions who love each other for Allah's sake is the one who loves his brother most. This is due to what has been reported by Ibn Abd al-Barr in his *at-Tamheed*, al-Hakim in his *al-Mustadrak*, Ibn Hibban in his *Sahīh* on the authority of Anas ﷺ who said that the Messenger of Allah ﷺ said:

﴿ما تحاب رجلان في الله قط، إلا كان أفضلهما أشدهما حباً لصاحبه.﴾

"No two men love one another, but the better of them is the one who is of greater love for his brother."

It is *sunnah* also upon a Muslim to make *du'a* for his brother in his absence due to what Muslim narrated from Umm dardaa who said: My master (i.e. Abu dardaa, a reference of respect for her husband) reported that he heard Allah's Messenger ﷺ as say:

﴿من دعا لأخيه بظهر الغيب، قال الملك الموكل به: آمين، ولك بمثل.﴾

"He who supplicates for his brother in his absence , the Angel commissioned (for carrying supplication to his Lord) says: *Āmīn*, and the same is for you also." It has also been reported by Ahmad and Muslim with a sound *isnad* on the authority of Umm dardaa. The text of Muslim is as follows:

Safwan (and he was Ibn 'Abdullah b. Safwan, and he had been married to Umm Darda') reported: "I visited Abu Darda's house in Syria. I did not find him there but Umm Darda' (was present at the house)." She said: "Do you intend to perform Hajj during this year?" I said: "Yes." She said: "Do supplicate Allah for blessings upon us, for Allah's Messenger ﷺ used to say:

﴿دعوة المرء المسلم لأخيه بظهر الغيب مستجابة، عند رأسه ملك موكل،
كلما دعا لأخيه بخير، قال الملك الموكل به: آمين، ولك بمثل.﴾

"The supplication of a Muslim for his brother in his absence is accepted and the commissioned Angel says: *Āmīn*, and says: The same is for you too," He said: I went to the *bazar* and met Abu Darda' and he narrated like this from Allah's Messenger ﷺ.

It is also *sunnah* to ask a brother to make *du'a* due to what Abu Dawud and at-Tirmidhi narrated with a sound *isnad* from 'Umar b. al-Khattab. I sought leave from the Prophet ﷺ to go to *'Umrah*. The Prophet ﷺ gave me permission and said to me:

﴿لا تنسنا يا أخي من دعائك.﴾

"Do not forget us in your *du'a*, O my brother." Thus, he said a word which I do not wish I have the dunya in its place. And in another narration, he ﷺ said:

﴿أشركنا يا أخي في دعائك.﴾

"Include us in your *du'a*, O my brother."

It is also *sunnah* that he should visit his brother, sit with him, maintain links with him, and spend on each other for Allah's sake after having loved him for Allah's sake. Muslim reported on the authority of Abu Hurayrah ﷺ about the Prophet ﷺ that:

﴿أن رجلاً زار أخاً له في قرية أخرى، فأرصد الله تعالى له ملكاً، فلما أتي عليه قال: أين تريد؟ قال أريد أخاً لي في هذه القرية، قال هل لك عليه من نعمة تربّها عليه؟ قال: لا، غير أني أحببته في الله تعالى، قال: فإني رسول الله إليك، بأن الله قد أحبك كما أحببته فيه». وأخرج أحمد بإسناد حسن والحاكم، وصححه عن عبادة بن الصامت عن النبي ﷺ، يرفعه إلى الرب عز وجل قال: «حقت محبتي للمتحابين فيّ، وحقت محبتي للمتزاورين فيّ، وحقت محبتي للمتباذلين فيّ، وحقت محبتي للمتواصلين فيّ.﴾

"A man went to visit a brother of his in another village. Allah ﷻ sent an angel to wait for him on the road. When the man came along, the angel asked him, 'Where do you intend to go?' He said, 'I am going to visit a brother of mine who lives in this village.' The angel asked, 'Have you done him any favour (for which you are now seeking repayment)?' He said, 'No. I just love him for the sake of Allah ﷻ.' The angel told him, I am a messenger to you from Allah ﷻ, sent to tell you that He loves you as you love your brother for His sake." Ahmad reported a *hadīth* on the authority of 'Ubaadah b. Saamit with a *hasan* chain of transmitters and al-Hakim declared it sound that the Prophet ﷺ said His Lord said:

﴿حقت محبتي للمتحابين فيّ، وحقت محبتي للمتزاورين فيّ، وحقت محبتي للمتباذلين فيّ، وحقت محبتي للمتواصلين فيّ.﴾

'My love is due to those who love one another for My sake, who visit one another for My sake, and who spend on one another for My sake, and who maintain links for My sake.' Malik reported in his *al-Muwatta'* with a sound *isnad* on the authority of Mu'adh who said: I heard the Messenger of Allah ﷺ say:

﴿قال الله تعالى: وجبت محبتي للمتحابين فيّ، والمتجالسين فيّ، والمتزاورين فيّ، والمتباذلين فيّ.﴾

Allah Almighty said: 'My love is due to those who love one another for My sake, who visit one another for My sake, and who spend on one another for My sake.'

Al-Bukharī reported on the authority of 'Ayisha ﵂ who said: **"Since I reached the age when I could remember things, I have seen my parents worshipping according to the right faith of Islam, and not a single day passed but Allah's Messenger ﷺ visited us both in the morning and in the evening..."**

The Messenger ﷺ showed us the great reward of the believer who loves for his brother that which he loves for himself. He wishes good for his brother in this world and the hereafter as much as he can. Thus, we find the *hadīth* of Anas ﵁ which states that the Prophet ﷺ said:

﴿لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه.﴾

'None of you can be a true believer until he loves for his brother what he loves for himself.' Also we have the *hadīth* of 'Abdullah b. 'Amr reported by Ibn Khuzaymah in his *Sahīh*, by Ibn Hibban in his *Sahīh* and al-Hakim in *al-Mustadrak*. Al-Hakim

said the *hadīth* is sound according to the condition of the two *Shaykhs*. The *hadīth* states that the Messenger of Allah ﷺ said:

﴿خير الأصحاب عند الله خيرهم لصاحبه وخير الجيران عند الله خيرهم لجاره﴾

"The companions whom Allah considers best are those who are best to their companions and the neighbours whom Allah considers best are those who are best to their neighbours". In the *hadīth* of 'Umar it is narrated that the Messenger of Allah ﷺ said:

﴿المسلم أخو المسلم لا يظلمه ولا يسلمه، من كان في حاجة أخيه كان الله في حاجته، ومن فرج عن مسلم كربة فرج الله عنه بها كربة من كرب يوم القيامة، ومن ستر مسلماً ستره الله يوم القيامة.﴾

"A Muslim is the brother of a Muslim. He neither oppresses him nor deserts him. Whoever helps to remove the hardship of his brother, will have his difficulties removed by Allah in this world and in the Hereafter. One who covers the shortcomings of another Muslim, will have his faults covered up in this world and the next by Allah."

Also at-Tabarānī reported with a trustworthy chain of transmitters which is classed as *hasan hadīth* on the authority of Zayd b. Thabit that the Messenger of Allah ﷺ:

﴿لا يزال الله في حاجة العبد ما دام في حاجة أخيه.﴾

"Allah continues to help a servant so long as he goes on helping his brother."

It is recommended (*mandūb*) to meet another brother by that which makes him happy due to the *hadīth* reported by at-Tabarānī, which is *hasan*, that Anas said that the Messenger of Allah ﷺ said:

﴿من لقي أخاه المسلم بما يحب ليسره بذلك، سره الله عز وجل يوم القيامة.﴾

"The one who meets his brother with something his brother loves in order to make him happy then Allah *'azza wa jalla* will make him happy on the day of judgment."

Also it is recommended to meet his brother with a smiling face due to the *hadīth* reported by Muslim on the authority of Abu Dharr ﷺ who said that the Messenger of Allah ﷺ said:

﴿لا تحقرن من المعروف شيئاً، ولو أن تلقى أخاك بوجه طلق.﴾

"Do not belittle even the smallest act of kindness, even if it were no more than meeting your brother with a smiling and cheerful face." It is also due to the *hadīth* reported by Ahmad and at-Tirmidhi who said the *hadīth* is *hasan sahīh*, on the authority of Jabir b. 'Abdullah who said that the Messenger of Allah ﷺ said**:**

﴿كل معروف صدقة، وإن من المعروف أن تلقى أخاك بوجه طلق، وأن تفرغ من دلوك في إناء أخيك.﴾

"Every act of kindness is charity. Smiling in the face of your brother is charity and pouring out from your bucket into your brother's bucket is charity." It is also due to the narration of Ahmad, Abu Dawud, at-Tirmidhi and an-Nasa'i reported with a *hasan* chain. The same *hadīth* has also been narrated by Ibn Hibban in his *Sahīh* and his narration has the following wording:

﴿لا تحقرن من المعروف شيئاً، ولو أن تفرغ من دلوك في إناء المستسقي، ولو أن تكلم أخاك ووجهك إليه منبسط، وإياك وإسبال الإزار فإنه من المخيلة، ولا يحبها الله، وإن امرؤ شتمك بما يعلمه فيك فلا تشتمه بما تعلم فيه، فإن أجره لك ووباله على من قاله.﴾

"Do not look down upon any good work, to pour out from your bucket into the container of he who seeks water, and when you speak to your brother then be cheerful to him by your face, and that is from goodness. Beware of letting the *izaar* hang down, for it is from pride, and Allah does not like pride. And if a man abuses and shames you for something which he finds in you, then do not shame him for something which you find in him; you shall have the reward and he will bear the evil consequences for it."

It is recommended for a Muslim to give presents to his brother. This is due to the *hadīth* of Abu Hurayrah ﷺ, which was reported by al-Bukharī in *al-Adāb al-Mufrad* and by Abu Ya'la in his *Musnad*. It has also been reported by an-Nasa'i in *al-Kunna* and by Ibn 'Abd al-Barr in his *at-Tamheed*. Al-Iraqi said the chain is *accepted*. Ibn Hajar said in *at-Talkhees al-Hubayr* that its chain is *hasan*. Abu Hurayrah says that the Messenger of Allah ﷺ said:

﴿تهادوا تحابوا.﴾

"If you exchanged gifts you would love each other." It is also recommended for the Muslim to accept his brother's gifts and give gifts in return due to the *hadīth* of 'Ayisha reported by al-Bukharī:

﴿كان رسول الله ﷺ يقبل الهدية ويثيب عليها.﴾

"The Messenger of Allah ﷺ used to accept gifts and give gifts in return." We have also the *hadīth* of Ibn 'Umar ﷺ as reported by Ahmad, Abu Dawud and an-Nasa'i which state that the Messenger of Allah ﷺ said:

﴿من استعاذ بالله فأعيذوه، ومن سألكم بالله فأعطوه، ومن استجار بالله فأجيروه، ومن أتى إليكم معروفاً فكافئوه، فإن لم تجدوا، فادعوا له حتى تعلموا أن قد كافأتموه.﴾

"If anyone seeks refuge by Allah's Name, give him refuge. If anyone makes a request in Allah's Name, give it to him. If anyone seeks protection in Allah's Name give him protection. And if anyone does you a kindness, recompense him; but if you do not have the means to do so, pray for him until you feel that you have compensated him." This is only between brothers and has no relationship to gifts given to rulers, for such gifts are like bribery and are forbidden. Part of recompensing for a kindness is to say: *jazaakallahu khayran* (may Allah reward you). At-Tirmidhi reported on the authority of Usamah b. Zayd ﷺ and said that the *hadīth* is *hasan sahīh*. He stated that the Messenger of Allah ﷺ said:

﴿من صنع إليه معروف فقال لفاعله جزاك الله خيراً فقد أبلغ في الثناء.﴾

"To whom a good deed is done and so he said to its doer: 'May Allah reward you with goodness,' then he has conveyed the thanks (*thanaa*)." *Ath-thanaa* means thanks i.e. to recompense especially if he is not able to do anything else. It also been reported by Ibn Hibban in his *Sahīh* on the authority of Jabir that the Prophet ﷺ said:

﴿من أوليَ معروفاً فلم يجد له خيراً إلا الثناء، فقد شكره، ومن كتمه فقد كفره، ومن تحلّى بباطل فهو كلابس ثوبي زور.﴾

"Whosoever is done a good deed and has nothing to give in return other than praise he has thanked him, and the one who remains silent he has been ungrateful. And the one who falsely claims ownership of anything is like a person who has worn two garments of lies (i.e. he has covered himself in lies from head to foot)."

at-Tirmidhi reported with a *hasan* chain on the authority of Jabir that the Prophet ﷺ said:

﴿من أعطي عطاء فوجد فليجز به، فإن لم يجد فليثنِ، فإن من أثنى فقد شكر، ومن كتم فقد كفر، ومن تحلى بما لم يعط، كان كلابس ثوبي زور.﴾

"Whosoever is done a good deed and has something to give back let him give it; and if he did not find a thing to give then let him praise him. The one who has praised him has thanked him. The one who remains silent he has been ungrateful. And the one who falsely claims something he has not been given is like a person who has worn two garments of lies."

Also Abu Dawud and an-Nasa'i reported with a sound chain on the authority of Anas ﷺ who said:

﴿قال المهاجرون يا رسول الله، ذهب الأنصار بالأجر كله، ما رأينا قوماً أحسن بذلاً لكثير، ولا أحسن مواساة في قليل منهم، ولقد كفونا المؤونة، قال: أليس تثنون عليهم به وتدعون لهم؟ قالوا بلى، قال: فذاك بذاك.﴾

The *Muhajirīn* said: "O Messenger of Allah, the *Ansar* have taken all the reward. We have not seen any people better than them in spending so much and in sharing their little worldly goods. They also saved us the trouble of the provision. He said: Do you not pray to Allah for them and praise them? They said: Yes. He said then this is recompense for that." One should give thanks for the small things as one would for the big things. One should thank those who do a good due to what 'Abdullah b. Ahmad reported in his *Zawaa'id* with a *hasan* chain on the authority of an-Nu'man b. Basheer ﷺ who said that the Messenger of Allah ﷻ said:

﴿من لم يشكر القليل لم يشكر الكثير، ومن لم يشكر الناس لم يشكر الله، والتحدث بنعمة الله شكر وتركها كفر، والجماعة رحمة والفرقة عذاب.﴾

"The one who does not give thanks for the small things he would not give thanks for the big things. The one who does not thank the people would have not thanked Allah. Talking about the blessing (*ni'mah*) of Allah is equivalent to giving thanks, while abstaining from doing that is

equivalent to ungratefulness. Unity is mercy and disunity is punishment."

It also from the *sunnah* that a Muslim intercedes for his brother for the sake of rendering a charity or removing a hardship due to what al-Bukharī reported on the authority of Abu Musa who said the Messenger of Allah ﷺ said:

﴿اشفعوا فلتؤجروا ويقض الله على لسان نبيه ما شاء.﴾

"Intercede and you will be rewarded for that, and Allah will fulfil what He will through His Prophet's tongue."

It has also been reported by Muslim on the authority of Ibn 'Umar ﷺ that the Prophet ﷺ said:

﴿من كان وصلةً لأخيه المسلم إلى ذي سلطان لمنفعة برّ أو تيسير عسير أُعين على إجازة الصراط يوم دحض الأقدام.﴾

'The one who was a connection for his Muslim brother to one in authority for rendering a charity or removing a hardship he will be helped in crossing the path (*sirāt*) the Day the feet will be blocked.'

It is also recommended for the Muslim to defend the honour of his brother in his absence, due to what at-Tirmidhi reported. He said this *hadīth* is *hasan* on the authority of Abu Darda' ﷺ who said that the Prophets ﷺ said:

﴿من ردّ عن عرض أخيه رد الله عن وجهه النار يوم القيامة.﴾

"Whoever defends his brother's honour, Allah will protect his face from the Fire on the Day of Resurrection."

This *hadīth* of Abu Darda' has been reported by Ahmad who said the chain is *hasan*. Al-Haythami also said the *hadīth* has a *hasan* chain of transmitters. It has been reported by Ishaq b. Rahaaway from Asmaa' bint Yazeed ﷺ who said: I heard the Messenger of Allah ﷺ said:

﴿من ذب عن عرض أخيه بظهر الغيب كان حقاً على الله أن يعتقه من النار.﴾

"Whoever defends his brother's honour in his absence, will be entitled to Allah's protection from the Fire."

Al-Qadda'i reported in the *Musnad* of ash-Shihab on the authority of Anas ﷺ that the Messenger of Allah ﷺ said:

﴿من نصر أخاه بظهر الغيب نصره الله في الدنيا والآخرة.﴾

"Whosoever helps his brother in his absence Allah will help him in this world and in the Hereafter."

It has also been reported by al-Qaddaa'i on the authority of 'Imrān b. Husayn with the additional wording:

﴿وهو يستطيع نصره.﴾

"And He is able to help him."

It has been reported by Abu Dawud and al-Bukharī in *al-Adāb al-Mufrad*. Az-Zayn al-Iraqi said the chain is *hasan* and narrated on the authority of Abu Hurayrah ﷺ that the Messenger for Allah ﷺ said:

﴿المؤمن مرآة المؤمن، والمؤمن أخو المؤمن، من حيث لقيه، يكف عنه ضيعته ويحوطه من ورائه.﴾

"A believer is the mirror of his brother and a believer is the brother of another believer, when they met. He holds back from him his loss and defends him in his absence."

Also Allah ﷻ obliged that a Muslim accepts the apology of his brother, keeps his secret and advises him.

Acceptance of apology: this is due to what Ibn Mājah reported with two sound *isnads* as stated by al-Mundhiri on the authority of Jawdaan who said the Messenger of Allah ﷺ:

﴿من اعتذر إلى أخيه بمعذرة فلم يقبلها، كان عليه مثل خطيئة صاحب مكس﴾

"The one who apologises to his brother and he does not accept it then he will have the same sin as the one who takes customs tax (*maks*)."

Keeping his secret: this is due to what has been reported by Abu Dawud and at-Tirmidhi with a *hasan* chain on the authority of Jabir who said that the Messenger of Allah ﷺ said:

﴿إذا حدث رجل رجلاً بحديث ثم التفت فهو أمانة.﴾

"If a man speaks to another and looks around to see if anyone can hear them then this is a trust."

It is obligatory to protect the trust (*Amānah*). Breaking the trust is betrayal. The *hadīth* indicates the obligation of keeping the secret of his brother even if he does not explicitly request this. But his body language indicates that that he is informing his brother of something while looking around in case anyone hears him. It is clear that by greater reason it applies to the person who asks him explicitly to keep his secret. This is the case if the information does not contain anything, which is a general harm to the rights of Allah ﷻ. The one who is told this information should advise him and forbid the evil and he should give testimony before he is asked to do so as mentioned in the *hadīth*:

﴿ألا أنبّئكم بخير الشهود، الذي يشهد قبل أن يُستَشهد.﴾

"Shall I not tell who is the best of witnesses? He is the one who testifies before being asked to do so." Reported by Muslim.

Giving him advice: this is due to the *hadīth* of Jabir b. 'Abdellah who said:

﴿بايعت رسول الله ﷺ على إقام الصلاة وإيتاء الزكاة والنصح لكل مسلم.﴾

"I gave a pledge to the Messenger of Allah ﷺ that I would establish the prayer, give *Zakah* and advise every Muslim." (Agreed upon). And the *hadīth* of Tameem b. Aws ad-Dāri ﷺ reported by Muslim which states that the Prophet ﷺ said (three times):

﴿الدين النصيحة قلنا لمن؟ قال لله ولكتابه ولرسوله ولأئمة المسلمين وعامتهم﴾

"The Religion is *naseeha* (sincere advice)." We said, "To whom?" He said, "To Allah, His Book, His Messenger, and to the leaders of the Muslims and the common people." Al-Khattabi said: "The meaning of the *hadīth* is that the pillar of the *Dīn* and its support is *an-Naseeha* (the sincere advice) such as the Prophet's saying:

﴿الحج عرفة.﴾

"The *Hajj* is 'Arafah," i.e. it is its pillar and the major part of *Hajj*.

The Messenger of Allah ﷺ clarified the right of the Muslim over another Muslim and the great reward entailed in this action. Muslim reported on the authority of Abu Hurayrah ﷺ that Allah's Messengers ﷺ said:

﴿حق المسلم على المسلم ست، قيل: ما هن يا رسول الله؟ قال: إذا لقيته فسلم عليه، وإذا دعاك فأجبه، وإذا استنصحك فانصح له، وإذا عطس فحمد الله فشمته، وإذا مرض فعده، وإذا مات فاتبعه.﴾

"A Muslim owes six obligations towards another Muslim: when you meet him, salute him saying *'Assalamu Alaikum*; when he invites you, accept his invitation; when he (or she)

solicits your advice, advise him (or her) sincerely; when he (or she) sneezes and praises Allah, respond with the supplication *Yarhamuka Allah* (Allah have mercy on you); when he falls sick, visit him; on his death, join his funeral."

As for hating for Allah's sake, Allah ﷻ has forbidden us from showing any love for the *Kuffar*, hypocrites and open transgressors (*fussaq*) due to the saying of Allah ﷻ:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنْ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ.﴾

"O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have rejected what has come to you of the truth, and have driven out the Messenger (Muhammad) and yourselves (from your homeland) because you believe in Allah your Lord, if you have come forth to strive in My Cause and to seek My Good Pleasure. You show friendship to them in secret, while I am All Aware of what you conceal and what you reveal. And whosoever of you does that, then indeed he has gone (far) astray, (away) from the Straight Path." [TMQ Al-Mumtahinah:1]

And His ﷻ saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لاَ يَأْلُونَكُمْ خَبَالاً وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتْ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمْ الآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ . هَاأَنْتُمْ أُوْلاَءِ تُحِبُّونَهُمْ وَلاَ يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمْ الأَنَامِلَ مِنْ الغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ.﴾

"O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews,

Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayat (proofs, evidences, verses) if you understand. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurat and the Injeel, while they disbelieve in your Book, the Qur'ān]. And when they meet you, they say, "We believe". But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets)." [TMQ Ale Imrān:118]

At-Tabarānī reported with a good chain of narrators on the authority of Ali ﷺ that the Messenger of Allah ﷺ said:

﴿ثلاث هن حق: لا يجعل الله من له سهم في الإسلام كمن لا سهم له، ولا يتولى اللهَ عبدٌ فيوليه غيره، ولا يحب رجل قوماً إلا حشر معهم.﴾

"Three matters are true: Allah ﷻ would not consider the one who has a share in Islam like the one who has not any share. No servant takes Allah ﷻ as a *waly* (protector) and then Allah ﷻ leaves him for other than Him. And no person loves a people except he is resurrected with them".

This contains the decisive prohibiting of showing love for the people of inequity for fear that one might be raised with them on the Day of Judgment.

At-Tirmidhi reported a *hadīth* and stated this is a *hasan hadīth* narrated by Mu'adh b. Anas al-Juhani that the Messenger of Allah ﷺ said:

﴿من أعطى لله، ومنع لله، وأحبّ لله، وأبغض لله، وأنكح لله فقد استكمل إيمانه.﴾

"The one who gives for Allah's sake, withholds for Allah's sake, loves for Allah's sake, hates for Allah's sake and gives someone in marriage for Allah's sake he has completed his *Imān*."

Also, Muslim reported on the authority of Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said:

﴿... وإذا أبغض الله عبداً دعا جبريل فيقول إني أبغض فلاناً فأبغضه، قال فيبغضه جبريل ثم ينادي في أهل السماء إن الله يبغض فلاناً فأبغضوه، قال فيبغضونه ثم توضع له البغضاء في الأرض ...﴾

"And when Allah hates a servant He calls Jibreel and says: "Indeed I hate so and so person, therefore hate him". So Jibreel hates him. Then Jibreel calls the inhabitants of the Heaven: "Indeed Allah hates so and so person, therefore so hate him". He said: They would then hate him, and the hatred of him is then placed on the earth."

His ﷺ saying: **"The hatred of him is then placed on the earth"** is an expression that indicates a request by the required meaning (*dalalat al-Iqtidaa'*) since there are many *Kuffar*, hypocrites and open transgressors (*fussaq*) who are loved and not hated. Thus, the truthfulness of the speaker necessitates that the intent be that the report is one of *inshaa'* i.e. a request (*talab*). It is as if he is saying: O people of the earth: hate the one whom Allah hates. Consequently, the *hadīth* indicates the obligation of hating those whom Allah ﷻhates. Under this comes the hatred for the *Aladd al-Khasm* that has been mentioned in the *hadīth* of 'Ayisha that the Prophet ﷺ said:

﴿إن أبغض الرجال إلى الله الألد الخصم.﴾

"The most hated person to Allah is the one who is most quarrelsome of the opponents". (Agreed upon).

Also the obligation to hate those whom the *Ansar* hate is mentioned in the *hadīth* of al-Barraa' who said: I heard the Messenger of Allah ﷺ say:

﴿الأنصار لا يحبهم إلا مؤمن، ولا يبغضهم إلا منافق، فمن أحبهم أحبه الله، ومن أبغضهم أبغضه الله.﴾

"Only a believer loves the *Ansar* and only a hypocrite hates them. Whoever loves them, Allah loves him. Whoever hates him, Allah hates him." (Agreed upon).

Also to hate the one who speaks the truth but does not mean it, ie does not practice it, due to the *hadīth* of 'Ali ﷺ reported by Muslim which states that the Messenger for Allah ﷺ said:

﴿إن رسول الله وصف ناساً –إني لأعرف صفتهم في هؤلاء– يقولون الحق بألسنتهم، لا يجوز هذا منهم، وأشار إلى حلقه، من أبغض خلق الله إليه.﴾

"The Messenger of Allah ﷺ described some people – I recognise their character in these people. They say the truth by their mouths, but it does no go beyond this in them, pointing to his throat. Such people are of the most hated Allah's ﷻ creatures to him".

His statement: *lā yajūz* means does not cross the bounds (*lā yata'adda*).

Also the obligation to hate the one who used foul language as mentioned in the *hadīth* of Abu Dardā' by at-Tirmidhi who said this *hadīth* is *hasan sahīh* which states that the Prophet ﷺ said:

﴿... وإن الله ليبغض الفاحش البذيء.﴾

"Truly Allah ﷻ detests the wicked and foul-tongued."

Also there are reports about the Sahaba's hatred for the *Kuffar*. For example; the *hadīth* reported by Muslim on the authority of Salamah b. Akwa' ﷺ who said:

﴿... فلما اصطلحنا نحن وأهل مكة، واختلط بعضنا ببعض، أتيت شجرة، فكسحت شوكها، فاضطجعت في أصلها، قال: فأتاني أربعة من المشركين،

من أهل مكة، فجعلوا يقعون في رسول الله ﷺ، فأبغضتهم، فتحولت إلى شجرة أخرى ...﴾

"When we and the people of Makkah had concluded a peace treaty and the people of one side began to mix with those of the other, I came to a tree, swept away its thorns and laid down (for rest) at its base. (While I was laying there), four of the polytheists from the Makkans came to me and began to talk ill of the Messenger of Allah ﷺ. I got enraged with them and moved to another tree."

Also the *hadīth* of Jabir b. 'Abdullah ﷺ as reported by Ahmad that 'Abdullah b. Rawaahah said to the Jews of *Khaybar*:

﴿يا معشر اليهود، أنتم أبغض الخلق إلي، قتلتم أنبياء الله عز وجل، وكذبتم على الله، وليس يحملني بغضي إياكم على أن أحيف عليكم...﴾

"O you Jews, you are the most hated creation in my eyes. You killed the Prophets of Allah *'azza wa jalla* and fabricated lies on Allah, but my hatred for you will not make me deal unjustly with you."

Also there are narrations regarding the hatred for those who showed enmity for the Muslims. Ahmad, 'Abd ar-Razzaq and Abu Ya'la reported with a good chain of narrators, also al-Hākim in his *al-Mustadrak* who said the *hadīth* is sound according to the condition of Muslim on the authority of Abu Farras who said: 'Umar b. al-Khattab ﷺ gave a speech in which he said:

﴿... ومن أظهر منكم شراً ظننا به شراً، وأبغضناه عليه.﴾

"Whosoever amongst you revealed evil then we will think of him as bad and hate him because of it."

Thus, love and hate for Allah's ﷻ sake is one of the greatest things a Muslim, who looks for the Good Pleasure of Allah ﷻ, His Mercy, Victory and *Jannah*, is characterised with.

5. Fear of Allah ﷻ openly and secretly

Fear of Allah ﷻis obligatory and the evidences for that are the *Kitāb* and *Sunnah*. As for the *Kitāb* He ﷻ says:

﴿وَإِيَّايَ فَاتَّقُونِ.﴾

"Fear Me Alone." [TMQ Al-Baqarah: 41]

﴿وَإِيَّايَ فَارْهَبُونِ.﴾

"And fear none but Me." [TMQ Al-Baqarah: 40]

﴿إِنَّمَا ذَلِكُمْ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلاَ تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ.﴾

"It is only Shaitan (Satan) that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad)], so fear them not, but fear Me, if you are (true) believers." [TMQ Aali 'Imrān: 175]

﴿وَيُحَذِّرُكُمْ اللَّهُ نَفْسَهُ.﴾

"Allah warns you against Himself (His Punishment)." [TMQ Aali 'Imrān: 28]

﴿فَلاَ تَخْشَوْهُمْ وَاخْشَوْنِ.﴾

"So fear them not, but fear Me." [TMQ Al-Mā'idah: 3]

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا ربَّكم.﴾

"O mankind! Fear your Lord." [TMQ A-Nisā: 1]

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ.﴾

"The believers are only those who, when Allah is mentioned, feel a fear in their hearts." [TMQ Al-Anfal: 2]

﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ. إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الآخِرَةِ ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ. وَمَا نُؤَخِّرُهُ إِلاَّ لأَجَلٍ مَعْدُودٍ. يَوْمَ يَأْتِ لاَ تَكَلَّمُ نَفْسٌ إِلاَّ بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ. فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ.﴾

"Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful, and severe. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. And We delay it only for a term (already) fixed. On the Day when it comes, no person shall speak except by His (Allah's) Leave. Some among them will be wretched and (others) blessed. As for those who are wretched, they will be in the Fire, sighing in a high and low tone." [TMQ Hud: 102-106]

﴿وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ.﴾

"Those who join that which Allah has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), fear their Lord, and dread the terrible reckoning." [TMQ Ar-Ra'd: 21]

﴿ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وعيدِ..﴾

"This is for him who fears standing before Me (on the Day of Resurrection or fears My Punishment) and also fears My Threat." [TMQ Ibrahīm: 14]

﴿يَاأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ. يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ.﴾

5. Fear of Allah ﷻ openly and secretly

"O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah." [TMQ Al-Hajj: 1-2]

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ.﴾

"The one who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise)." [TMQ Ar-Rahman: 46]

﴿مَا لَكُمْ لاَ تَرْجُونَ لِلَّهِ وَقَارًا.﴾

"What is the matter with you, [that you fear not Allah (His punishment), and] you hope not for reward (from Allah or you believe not in His Oneness)." [TMQ Nuh: 13] The meaning is what is wrong with you that you do not fear the greatness of Allah ﷻ.

﴿يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ. وَأُمِّهِ وَأَبِيهِ. وَصَاحِبَتِهِ وَبَنِيهِ. لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ.﴾

"That Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Everyman, that Day, will have enough to make him careless of others." [TMQ 'Abasa: 34-37]

As for the *Sunnah*; some of the *hadīths* indicate the obligation to fear Allah from their wording (*mantūq)* whilst others indicate this by their implicit meaning (*mafhūm)*:

Narrated on the authority of Abu Hurayrah ﷺ who said that I heard the Messenger of Allah ﷺ said:

﴿سبعة يظلهم الله في ظله، يوم لا ظل إلا ظله: إمام عادل، وشاب نشأ في عبادة الله عز وجل، ورجل قلبه معلق بالمساجد، ورجلان تحابا في الله اجتمعا عليه وتفرقا عليه، ورجل دعته امرأة ذات منصب وجمال، فقال إني

أخاف الله، ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تنفق يمينه، ورجل ذكر الله خالياً ففاضت عيناه.﴾

"Seven types of people Allah will shade them by His Shade on the Day of Resurrection when there will be no shade except His Shade. They will be, a just ruler, a young man who has been brought up in the worship of Allah, a man whose heart is attached to mosques, two people who love each other for only Allah's Sake, where they associated together because of Him and dissociated from each other because of Him, a man who is called by a charming lady of noble birth to commit illegal sexual intercourse with her, and he said, 'I am afraid of Allah, a man who gives in charity secretly such that his left hand does not know what his right hand has given and a man who remembers Allah in seclusion and his eyes are then flooded with tears."

Anas ﷺ narrated that the Messenger ﷻ said:

﴿لو تعلمون ما أعلم لضحكتم قليلاً ولبكيتم كثيراً.﴾

"Had you known what I know you would have laughed less and cried more." (Agreed upon).

It has been narrated on the authority of 'Iddi b. Hatim ﷺ who said that the Messenger of Allah ﷺ said:

﴿ما منكم من أحد إلا سيكلمه الله، ليس بينه وبينه ترجمان، فينظر أيمن منه فلا يرى إلا ما قدم، وينظر أشأم منه فلا يرى إلا ما قدم، وينظر بين يديه فلا يرى إلا النار تلقاء وجهه فاتقوا النار ولو بشق تمرة.﴾

"(On the Day of Judgment) none of you will have an interpreter between him and Allah, He will look to his right and he will see nothing but that which he earned, and then he will look to his left and will see nothing but that which he earned. Then he will look to the front and he will see nothing but the Fire in front of him. And so each one of

you should save himself from the Fire even by giving half of a date-fruit (in charity).” (Agreed upon).

Narrated by ‘Ayisha (ra) who said that she heard the Messenger of Allah ﷺ:

﴿يحشر الناس يوم القيامة حفاة عراة غرلا، قلت يا رسول الله الرجال والنساء جميعاً ينظر بعضهم إلى بعض؟ قال يا عائشة الأمر أشد من أن يهمهم ذلك.﴾

“The people will be gathered barefooted, naked, and uncircumcised.” ‘Ayisha said, “O Allah’s Messenger! Will the men and the women look at each other?” He said, “The situation will be too hard for them to pay attention to that.” (Agreed upon).

Narrated by an-Nu’man b. al-Basheer ﷺ who said: I heard the Messenger of Allah ﷺ say:

﴿إن أهون أهل النار عذاباً يوم القيامة لَرجلٌ توضع في أخمص قدميه جمرتان يغلي منهما دماغه.﴾

“Verily the least person who will be suffering from amongst the people of Hellfire on the Day of Resurrection, will be a man under whose soles would be placed two smouldering embers from which his brain will boil.”

Narrated by Ibn ‘Umar ﷺ that the Messenger of Allah ﷺ said:

﴿يقوم الناس لرب العالمين، حتى يغيب أحدهم في رشحه إلى أنصاف أذنيه.﴾

“All mankind will stand before the Lord of the Worlds until they are drowned in their sweat up to the middle of their ears.” (Agreed upon).

Narrated by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ:

﴿يعرق الناس يوم القيامة حتى يذهب عرقهم في الأرض سبعين ذراعاً ويلجمهم حتى يبلغ آذانهم.﴾

"The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will restrain then till it reaches their ears." (Agreed upon).

Narrated by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ:

﴿يقول الله إذا أراد عبدي أن يعمل سيئة فلا تكتبوها عليه حتى يعملها، فإن عملها فاكتبوها بمثلها، وإن تركها من أجلي فاكتبوها له حسنة، وإذا أراد أن يعمل حسنة فلم يفعلها فاكتبوها له حسنة، فإن عملها فاكتبوها له بعشر أمثالها إلى سبع مائه ضعف.﴾

Allah says (addressing the angels), "If My slave intends to do a bad deed, do not write it down unless he does it. If he does it, then write it down as it is. But if he refrains from doing it for My sake, then write it as a good deed. If he intends to do a good deed but does not do it, write it as a good deed (in his account), and if he does it, then write it for him as ten good deeds up to seven hundred times." (Agreed upon)

Narrated by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ:

﴿لو يعلم المؤمن ما عند الله من العقوبة ما طمع بجنته أحد، ولو يعلم الكافر ما عند الله من الرحمة ما قنط من رحمته أحد.﴾

"Had the believer known of all the punishment which is present with Allah, no one (of them) would long for paradise. And had the non-believer known of all the Mercy which is in the Hands of Allah, no one (of them) would lose hope of entering Paradise." Reported by Muslim.

Narrated by Ibn 'Umar ﷺ: I heard the Messenger of Allah ﷺ say:

﴿كان الكفل من بني إسرائيل لا يتورع من ذنب عمله، فأتته امرأة فأعطاها ستين ديناراً على أن يطأها فلما أرادها عن نفسها ارتعدت وبكت، فقال ما يبكيك؟ قالت: لأن هذا عمل ما عملته قط، وما حملني عليه إلا الحاجة، فقال: تفعلين أنت هذا من مخافة الله! فأنا أحرى، اذهبي فلك ما أعطيتك، ووالله ما أعصيه بعدها أبداً، فمات من ليلته، فأصبح مكتوب على بابه: إن الله قد غفر للكفل فعجب الناس من ذلك.﴾

The kifl from Bani Israel did not fear the sins of his bad deeds. One day a woman came and he gave her 60 *dinars* to have sex with her. When he approached her she began to tremble and cry. He said: what makes you cry? She said: this is something I have never done before. It is only the need that compels me to it. He said: You are like this because you fear Allah! Then I should fear Allah more. Go; take the money, by Allah I will never disobey Allah again. That night he died and it was found written on his door: 'Indeed Allah has forgiven the kifl' to which the people were very surprised." at-Tirmidhi reported this *hadīth* and graded it *hasan*. Al-Hākim graded at as *sahīh* and adh-Dhahabi agreed. The *hadīth* has also been reported by Ibn Hibban in his *Sahīh* and al-Bayhaqi in his *Shu'ab*.

It has been reported on the authority of Abu Hurayrah ﷺ that the Prophet ﷺ said that his Lord said:

﴿وعزتي لا أجمع على عبدي خوفين وأمنين إذا خافني في الدنيا أمنته يوم القيامة وإذا أمنني في الدنيا أخفته يوم القيامة.﴾

"By My Glory, I will not bring for my servant two times of fear and two times of protection; if he fears Me in this world I will protect him on the Day of Resurrection but if he felt safe from me in the world I will cause him to fear in the Hereafter." [TMQ Reported by Ibn Hibban in his *Sahīh*).

It has been narrated that Ibn ‘Abbas ﷺ said:

﴿لما أنزل الله على نبيه ﷺ هذه الأية ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا﴾ تلاها رسول الله ﷺ ذات يوم على أصحابه فخرّ فتىً مغشيّاً عليه، فوضع النبي ﷺ يده على فؤاده فإذا هويتحرك فقال رسول الله ﷺ يا فتى قل لا إله إلاّ الله، فقالها فبشره بالجنة، فقال أصحابه يا رسول الله أمن بيننا؟ قال أو ما سمعتم قوله تعالى ﴿ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيد.﴾﴾

“When Allah ﷻ revealed the following *Ayah* to His Prophet: *“O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones.”* [TMQ At-Tahrīm: 6] **Once Allah’s Messenger recited this ayah before of his companions, a youth fainted. The Prophet ﷺ put his hand over his heart and he found it beating, so the Messenger of Allah ﷺ said: Young man, say: *laa ilaaha ilallah*. The boy repeated: *laa ilaaha ilallah,* so the Prophet gave him the glad tidings of *Jannah*. The companions asked: Is this for him from amongst us O Messenger of Allah? The Prophet ﷺ said: Have you not heard the saying of Allah ﷻ:** *“This is for him who fears standing before Me (on the Day of Resurrection or fears My Punishment) and also fears My Threat.”* [TMQ Ibrahīm: 14]” It is narrated by Al-Hākim and he verified it, Adh-Dhahabi agreed with him.

It has been narrated that ‘Ayisha said: I said O Messenger of Allah ﷺ, the saying of Allah *‘azza wa jalla:*

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ.﴾

“And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning).” [TMQ 23:60] She added:

﴿أهو الذي يزني ويشرب الخمر —وفي رواية ابن سابق– أهو الرجل الذي يزني ويسرق ويشرب الخمر، وهو مع ذلك يخاف الله عز وجل؟ قال لا، وفي رواية وكيع لا يا بنت أبي بكر أو بنت الصديق، ولكنه الرجل يصوم ويصلي ويتصدق وهو يخاف أن لا يقبل منه.﴾

"Are these who drink wine and steal, (etc.)?" –and in the Ibn Ishaq's version – is he the one who fornicates, steals and drinks wine but despite this he fears Allah *azza wa jalla*? Allah's Messenger replied: No! And in the version of Wakee': No O daughter of As-Siddīq, but they are those who fast, pray, and practice charity, etc., and they are afraid that (their deeds) may not be accepted (by Allah) from them."

Al-Bayhaqi reported it in his *Shu'ab al-Imān*, al-Hakim in his *al-Mustadrak* declared it sound and adh-Dhahabi agreed.

Thawbaan ﷺ narrated that the Prophet ﷺ said:

﴿لأعلمن أقواماً من أمتي يأتون يوم القيامة بحسنات أمثال جبال تهامة بيضاً، فيجعلها الله هباءً منثوراً، فقلت: يا رسول الله صفهم لنا، حلّهم لنا ألا نكون منهم ونحن لا نعلم، قال: أما إنهم من إخوانكم، من جلدتكم، ويأخذون من الليل كما تأخذون، ولكنهم أقوام إذا خلوا بمحارم الله انتهكوها.﴾

"I indeed know that some people from my *Ummah* will come on the Day of Judgment with good deeds like the white mountains of *Tihama*, but Allah will make them scattered dust. "Thawban said, 'O Messenger of Allah, describe them to us, so that we may not be one of them without knowing it!' He said, "They will be your brothers, and from your people, and they will take from the night as you do (meaning prayers, etc.), but they are a people who,

when they were alone with the prohibitions of Allah, violated them."

(Ibn Mājah) al-Kanaani, the author of *Misbaah az-Zujaajah*, said this *hadīth* is sound and its narrators are trustworthy.

'Abdullah b. Mas'ud ﷺ has narrated to us two *hadīth*s; one attributed to the Prophet ﷻ and the other to himself. The text is as follows:

﴿إن المؤمن يرى ذنوبه كأنه قاعد تحت جبل يخاف أن يقع عليه، وإن الفاجر يرى ذنوبه كذباب مر على أنفه فقال به هكذا قال أبو شهاب بيده فوق أنفه ... ﴾

"The believer sees his sin as a mountain beneath which he is sitting and which he fears it may fall down upon him. The rebellious person sees his sin as a fly which passes in front of his nose and he swats it away…" Reported by al-Bukharī.

Sa'd narrated: I heard the Messenger of Allah ﷻ say:

﴿إن الله يحب العبد التقي الغني الخفي.﴾

"Allah (Mighty and Glorious is He) loves the slave who is *Taqiyy* (i.e, God-fearing), *Ghaniyy* (i.e, rich at heart), and *Khafiyy* (i.e, who refrains from showing off)." Reported by Muslim.

Usamah b. Shurayk ﷺ narrated that the Messenger of Allah ﷻ said:

﴿ما كره الله منك شيئاً فلا تفعله إذا خلوت.﴾

"Whatever thing Allah dislikes for you to do, do not do it when you are alone." Reported by Ibn Hibban in his *Sahīh*.

'Abdullah b. 'Amr ﷺ narrated:

﴿قيل لرسول الله أي الناس أفضل؟ قال: كل مخموم القلب صدوق اللسان، قالوا صدوق اللسان نعرفه فما مخموم القلب؟ قال هو التقي النقي لا إثم فيه ولا بغي ولا غل ولا حسد.﴾

"The Messenger of Allah ﷺ was asked; which people are the best? He said: every *makhmum al-Qalb* and honest tongue. They said: We know what is an honest tongue but what is *makhmum al-qalb*? He said: Every God-fearing and pure heart which harbors no sin, injustice, hatred or envy." Al-Kanaani said this *isnad* is sound and it has been reported by al-Bayhaqi in his *Sunan* in this manner.

Abu Umaamah ﷺ narrated that the Prophet ﷺ said:

﴿إن أغبط أوليائي عندي لمؤمن خفيف الحاذ ذو حظ من الصلاة، أحسن عبادة ربه، وأطاعه في السر، وكان غامضاً في الناس لا يشار إليه بالأصابع، وكان رزقه كفافاً فصبر على ذلك، ثم نفض بيده فقال عجلت منيته قلّت بواكيه قل تراثه.﴾

"The most envied person in my sight among my friends (*awliyaa'*) is that believer who has little wealth, a good share (concentration) in *Salah*, worships Allah nicely and obeys him in secret,and he is not popular among people and fingers are not pointed towards him (people do not refer to him), and his sustenance is sufficient and he is patient (content) on that. Then Allah's Messenger ﷺ flipped his finger and said, '(the above referred person) passed away quickly (went in his life quickly), there are few to mourn his death and he left little wealth behind." Reported by at-Tirmidhi who declared it *hasan*.

Bahz b. Hakeem narrated that: we were led in prayer by Zuraarah b. Abi Awfa ﷺ in the mosque of Banu Qushayr. He read *surah al-Muddaththir* until he reached the verse:

﴿فَإِذَا نُقِرَ فِي النَّاقُورِ﴾

"Then, when the Trumpet is sounded." [TMQ 74:8] after which he collapsed and died. Reported by al-Hākim who said it has a sound *isnad*.

Ibn 'Abbas narrated that the Messenger of Allah ﷺ said on the day of Badr:

﴿من لقي منكم العباس فليكفف عنه، فإنه خرج مستكرها، فقال أبو حذيفة بن عتبة: أنقتل آباءنا وإخواننا وعشائرنا، وندع العباس والله لأضربنه بالسيف، فبلغت رسول الله فقال لعمر بن الخطاب: يا أبا حفص–قال عمر إنه لأول يوم كنّاني فيه بأبي حفص– يضرب وجه عم رسول الله بالسيف فقال عمر: دعني فلأضرب عنقه فإنه قد نافق، وكان أبو حذيفة يقول: ما أنا بآمن من تلك الكلمة التي قلت، ولا أزال خائفاً حتى يكفرها الله عني بالشهادة. قال: فقتل يوم اليمامة شهيداً.﴾

"If any one of you meet al-'Abbaas do not kill him, for he has been made to come out against his will. Abu Hudhayfa b. 'Utabah said: Are you to kill our fathers and our sons and our tribesmen and leave al-'Abbaas? By Allah, if I meet him I will hit him with the sword. This saying reached the ears of the Messenger of Allah, so he said to 'Umar b. al-Khattaab: O Abu Hafs – and 'Umar said that was the first time the Prophet had called by that title – ought the face of the uncle of the Messenger of Allah to be marked with the sword? 'Umar replied: Let me cut off his head, for he showed hypocrisy. Abu Hudhayfah used to say: I never felt safe after my words that day. I was always afraid unless martyrdom atoned for them. He was killed as a martyr in the battle of al-Yamaama".

Reported by al-Hākim in his *al-Mustadrak* who said the *hadīth* is sound according to the condition of Muslim.

6. Weeping from the fear of Allah ﷻ and upon His remembrance

Weeping from the fear of Allah ﷻ almighty is recommended (*mandūb*) and the evidence for this is the *Kitāb* and *Sunnah*:

As for the *Kitāb*:

﴿أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ. وَتَضْحَكُونَ وَلاَ تَبْكُونَ.﴾

"Do you then wonder at this recital (the Qur'ān)? And you laugh at it and weep not." [TMQ an-Najm:59-60]

﴿وَيَخِرُّونَ لِلأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا.﴾

"And they fall down on their faces weeping and it adds to their humility." [TMQ Al-Isrā':109]

﴿تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا.﴾

"When the Verses of the Most Beneficent (Allah) were recited unto them, they fell down prostrating and weeping." [TMQ Maryam:58]

As for the *Sunnah*:

Ibn Mas'ud narrated that the Prophet ﷺ said to me:

﴿اقرأ علي القرآن، قلت يا رسول الله أقرأ عليك وعليك أنزل؟ قال إني أحب أن أسمعه من غيري، فقرأت عليه سورة النساء حتى جئت إلى هذه الآية ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلاَءِ شَهِيدًا﴾ قال حسبك الآن. فالتفت إليه فإذا عيناه تذرفان.﴾

"Recite the Qur'ān to me." He said to the Prophet, 'Should I recite the Quran before you whereas it has been revealed unto you?' At this the Prophet said, 'I love it more to hear the Quran from someone else.' Then 'Abdullah b. Masud recited the chapter of 'An-Nisa'. When he recited the verse,

6. Weeping from the fear of Allah ﷻ and upon His remembrance *'How will it be them, when We shall bring out of each community, a witness, and We shall bring thee against these as witnesses..'* (4:41)**, the Prophet said, 'This is enough.' When Ibn Masud saw the face of the Prophet, he saw tears rolling down both his eyes."** (Agreed upon).

Anas ﷺ narrated: the Messenger of Allah ﷺ addressed us such that I have not heard the like before:

﴿لو تعلمون ما أعلم لضحكتم قليلاً ولبكيتم كثيراً، فغطى أصحاب رسول الله وجوههم ولهم خنين.﴾

"If you knew what I know you would have laughed less and cried more. So the companions covered their faces as they were crying and sniffling." (Agreed upon).

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿سبعة يظلهم الله في ظله يوم لا ظل إلا ظله ... ورجل ذكر الله خالياً ففاضت عيناه.﴾

"Allah will give shade to seven, on the Day when there will be no shade but His… and a person who remembers Allah in seclusion and his eyes become flooded with tears." (Agreed upon).

Ibn 'Umar ﷺ narrated when the pain of the Messenger of Allah ﷺ increased he was asked about who would lead the prayer. He said:

﴿مروا أبا بكر فليصل بالناس، قالت عائشة إن أبا بكر رجل رقيق إذا قرأ غلبه البكاء ...﴾

"Tell Abu Bakr to lead the people in the prayer." 'Ayisha said, "Abu Bakr is a soft-hearted man and he would be over-powered by his weeping."

6. Weeping from the fear of Allah ﷻ and upon His remembrance
This is the narration of al-Bukharī, in the narration of Muslim the text is:

﴿قالت فقلت يا رسول الله إن أبا بكر رجل رقيق، إذا قرأ القرآن لا يملك دمعه ...﴾

'Ayisha said: "O Messenger of Allah, Abu Bakr is a soft hearted man and if he recites Qura'an he will not be able to control his weeping…" (Agreed upon).

Anas ﷺ narrated that the Messenger of Allah ﷺ said to Ubay b. Ka'b: **"Allah *'azza wajalla* commanded that I recite to you the *ayah*:**

﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾

"Those who disbelieved…" [TMQ Al-Bayyinah:1] **He said: "Allah is referring to me?" He said: "Yes". So Ubay wept.** (Agreed upon)

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿لا يلج النار رجل بكى من خشية الله حتى يعود اللبن في الضرع، ولا يجتمع غبار في سبيل الله ودخان جهنم.﴾

"One who weeps out of fear of Allah, will not enter the Hell till milk returns back in the udder; and the dust raised on account of fighting in the path of Allah and the smoke of Hell will never exist together."

Reported at-Tirmidhi who said the *hadīth* is *hasan sahīh*.

Narrated by 'Abd Allah b. Shakheer ﷺ who said:

﴿أتيت رسول الله ﷺ وهو يصلي ولجوفه أزيز كأزيز المرجل من البكاء.﴾

"I came to Messenger of Allah ﷺ when he was performing prayers. He was sobbing and his chest sounded like a boiling kettle."

6. Weeping from the fear of Allah ﷻ and upon His remembrance
An-Nawawi said: "This *hadīth* has been reported by Abu Dawud, at-Tirmidhi in *ash-Shamaa'il* with a sound *isnad*."

Narrated by Ibrahim b. Abd ar-Rahman b. 'Awf that some food was brought to 'Abd ar-Rahman b. 'Awf ﷺ whilst he was fasting, so he said:

﴿قتل مصعب بن عمير (رضي الله عنه) وهو خير مني، كفن في بردة، إن غطي رأسه بدت رجلاه، وإن غطي رجلاه بدا رأسه، وأراه قال وقتل حمزة وهو خير مني، ثم بسط لنا من الدنيا ما بسط، أو قال أعطينا من الدنيا ما أعطينا، وقد خشينا أن تكون حسناتنا عجلت لنا، ثم جعل يبكي حتى ترك الطعام.﴾

"Mus'ab b. 'Umayr has been killed. He was better than me. We did not find anything to shroud him except if it covered his head his legs were left uncovered, and if it covered his legs his head was left uncovered. Hamzah has been killed and he was better than me. Then Allah endowed us with the (bounties of) world. I really fear that our reward has been bestowed on us early (in this world)." He began to cry and sob and could not eat.

Al-'Irbaad b. Saariyah ﷺ said:

﴿وعظنا رسول الله موعظة وجلت منها القلوب وذرفت منها العيون ... ﴾

"The Messenger of Allah gave us a sermon by which our hearts were filled with fear and tears came to our eyes…." Reported by Abu Dawud and at-Tirmidhi. The latter said the *hadīth* is *hasan sahīh*.

Anas ﷺ reported that the Prophet ﷺ said:

﴿من ذكر الله ففاضت عيناه من خشية الله، حتى يصيب الأرض من دموعه، لم يعذب يوم القيامة.﴾

6. Weeping from the fear of Allah ﷻ and upon His remembrance

"The one who remembers Allah and his tears flow from the fear of Allah, until his tears fall on the ground he will not be punished on the Day of Judgment." Reported by al-Hākim who declared it sound and adh-Dhahabi agreed.

Abu Rayhaana said: We went on an expedition with Allah's Messenger ﷺ and I heard him say:

﴿حرمت النار على عين دمعت من خشية الله، حرمت النار على عين سهرت في سبيل الله ونسيت الثالثة وسمعت بعد أنه قال حرمت النار على عين غضت عن محارم الله.﴾

"The fire is forbidden to the eye which weeps from the fear of Allah, stays awake in the path of Allah (*Jihād*) and I forgot the third, but afterwards I heard that he said 'the eye which lowered it gaze from that which Allah has forbidden to see."

Reported by Ahmad and al-Hākim. The latter declared the *hadīth* as sound and adh-Dhahabi and an-Nasaa'i agreed with him on this. The narration here is that of a-Nasaa'i.

Narrated by Ibn Abu Mulaykah; we sat with 'Abd Allah b. 'Amr in Hijr who said:

﴿ابكوا فإن لم تجدوا بكاء فتباكوا، لو تعلمون العلم لصلى أحدكم حتى ينكسر ظهره، ولبكى حتى ينقطع صوته.﴾

"Weep, and if you cannot weep, then pretend to weep (out of fear of Allah) I swear by Him in whose hand my life is that if any of you really knew, you would plead until your voice went, and pray until your back was broken."

It has been narrated that 'Ali ﷺ said:

﴿ما كان فينا فارس يوم بدر غير المقداد، ولقد رأيتنا وما فينا قائم إلا رسول الله تحت شجرة يصلي ويبكي حتى أصبح.﴾

6. Weeping from the fear of Allah ﷻ and upon His remembrance

"None amongst us had a horse on the day of Badr except al-Miqdad and I saw no one praying the night except the Messenger of Allah who prayed under the tree and wept until the morning." Reported by Ibn Khuzamyah in his *Sahīh*.

Thawban ﷺ narrated that the Messenger of Allah ﷺ said:

﴿طوبى لمن ملك نفسه، ووسعه بيته، وبكى على خطيئته.﴾

"Blessed is the one who controlled himself, his house accommodated him and wept for his sins." Reported by at-Tabarānī who declared it *hasan*.

7. Hope in Allah ﷻ and not giving up on His ﷻ Mercy

The meaning of hope is to think well of Allah ﷻ. Part of this is to hope for Allah's mercy, help, forgiveness and victory. Allah ﷻ has praised the one who has hope in Him just as He praised those who fear him and He ﷻ obliged us to have hope in Him ﷻ and think well of Him ﷻ just as He ﷻ obliged us to fear Him ﷻ. So the servant should fear and have hope in Allah ﷻ. We have already mentioned the evidences regarding fearing Allah ﷻ, the following are evidences from the *Kitaab* and *Sunnah* for having hope in Allah ﷻ:

He ﷻ said:

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُوْلَئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ.﴾

"Verily, those who have believed, and those who have emigrated (for Allah's Religion) and have striven hard in the Way of Allah, all these hope for Allah's Mercy. And Allah is Oft-Forgiving, Most-Merciful." [TMQ Al-Baqarah:218]

﴿وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنْ الْمُحْسِنِينَ.﴾

"And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope; Surely, Allah's Mercy is (ever) near unto those who do good." [TMQ Al-'Araaf:56]

﴿وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ.﴾

"But verily, your Lord is full of Forgiveness for mankind inspite of their wrong-doing. And verily, your Lord is (also) Severe in punishment." [TMQ Ar-Ra'd:6]

﴿أُوْلَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا.﴾

7. Hope in Allah ﷻ and not giving up on His ﷻ Mercy

"Those whom they call upon [like 'Iesa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they ['Iesa (Jesus), 'Uzair (Ezra), angels, etc.] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!" [TMQ Al-Isrā':57]

﴿وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ.﴾

"And they used to call on Us with hope and fear, and used to humble themselves before Us." [TMQ Al-Anbiyaa:90]

﴿أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لاَ يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُوْلُوا الأَلْبَابِ.﴾

"Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allah's Signs and Verses)." [TMQ Az-Zumar:9]

Evidences from the *Sunnah*:

It has been narrated that Wathilah b. al-Asqa' ﷺ said: 'Give good news for I heard the Messenger of Allah ﷺ say that Allah *'azza wa jall* said:

﴿قال الله جل وعلا: أنا عند ظن عبدي بي، إن ظن خيراً فله، وإن ظن شراً فله.﴾

"I am just as My slave believes me to be. If he thought well, of me, it will be his, and he thought bad, of me, it would be his.

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said:

﴿يقول الله عز وجل: أنا عند ظن عبدي بي، وأنا معه حين يذكرني ...﴾

"I am just as My slave thinks of me, and I am with him when He remembers Me." (Agreed upon).

Jabir ﷺ narrated that he heard the Prophet ﷺ say three days before his death:

﴿لا يموتن أحدكم إلا وهو يحسن الظن بالله عز وجل.﴾

"None of you should die except in a state of thinking good of Allah *'azza wa jalla*". (Muslim).

Anas ﷺ narrated that the Prophet ﷺ visited a youth while he was dying: He said:

﴿كيف تجدك؟ قال: أرجو الله يا رسول الله، وإني أخاف ذنوبي، فقال رسول الله: لا يجتمعان في قلب عبد في مثل هذا الموطن إلا أعطاه الله ما يرجو وآمنه مما يخاف.﴾

"How are you finding yourself? He said: I have hope in Allah O Messenger of Allah but I also fear for my sins. The Messenger of Allah ﷺ said: "These two things (i.e. hope and fear from one's sins) cannot meet together in the heart of a servant except that Allah gives him what he hoped for and saves him from what he feared." Reported by at-Tirmidhi and Ibn Mājah. Hafiz al-Mundhiri said the *isnad* is *hasan.*

Anas ﷺ narrated: I heard the Messenger of Allah ﷺ say:

﴿يقول: قال الله تعالى: يا ابن آدم إنك ما دعوتني ورجوتني غفرت لك على ما كان منك ولا أبالي، يا ابن آدم لو بلغت ذنوبك عنان السماء ثم استغفرتني غفرت لك، يا ابن آدم لو أتيتني بقراب الأرض خطايا ثم لقيتني لا تشرك بي شيئاً لأتيتك بقرابها مغفرة.﴾

"Allah Ta'ala says: O Son of Adam, as long as you supplicate to Me and have hope in me I will pardon you in spite of what you have done, and I do not care. O Son of

Adam, if your sins were so numerous as to reach the lofty regions of the sky, then you asked My forgiveness, I would forgive you, and I do not care. O Son of Adam, if you were to meet Me with enough sins to fill the earth, then met Me, not associating anything with Me (in worship), I shall greet you with its equivalent in forgiveness." Reported by at-Tirmidhi who said the *hadīth* is *hasan*.

As for hopelessness and despair they are synonymous. They are opposite of hope in Allah ﷻ. Despairing of Allah's ﷻ mercy is *Harām*. The evidence for this is the *Kitāb* and *Sunnah*:

The *Kitāb*

Allah ﷻ says:

﴿يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلاَ تَيْئَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لاَ يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلاَّ الْقَوْمُ الكَافِرُونَ.﴾

"O my sons! Go you and enquire about Yusuf (Joseph) and his brother, and never give up hope of Allah's Mercy (rawh). Certainly no one despairs of Allah's Mercy, except the people who disbelieve." [TMQ Yusuf:87] *Rawh* of Allah means his deliverance and mercy.

﴿قَالُوا بَشَّرْنَاكَ بِالْحَقِّ فَلاَ تَكُنْ مِنَ الْقَانِطِينَ. قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلاَّ الضَّالُّونَ.﴾

[Ibrahim (Abraham)] said:"And who despairs of the Mercy of his Lord except those who are astray?" [TMQ Al-Hjir:55-56]

﴿وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُوْلَئِكَ يَئِسُوا مِنْ رَحْمَتِي وَأُوْلَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ.﴾

"And those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and the Meeting with Him, it is they who have no hope of My Mercy, and it is they who will (have) a painful torment." [TMQ Al-'Ankabūt:23]

7. Hope in Allah ﷻ and not giving up on His ﷻ Mercy

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لاَ تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.﴾

"Say: "O 'Ibadî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful." [TMQ az-Zumar:53]

The *Sunnah*

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿لو يعلم المؤمن ما عند الله من العقوبة، ما طمع بجنته أحد، ولو يعلم الكافر ما عند الله من الرحمة ما قنط من جنته أحد.﴾

"Had the believer known of all the punishment which is present with Allah, he would have not longed for His paradise, and had the non-believer known of all the Mercy which is in the Hands of Allah, he would have not lost hope of entering Paradise." (Agreed upon).

Fadaalah b. 'Ubayd ﷺ narrated that the Messenger of Allah ﷺ said:

﴿وثلاثة لا تسأل عنهم: رجل نازع الله عز وجل رداءه فإن رداءه الكبرياء وإزاره العزة، ورجل شك في أمر الله، والقنوط من رحمة الله.﴾

"And three types of people do not ask about them (they are losers): A person who contested with Allah *'Azza wa jalla* regarding His garment, for His garment (upper part) is the pride (*kibriyaa'*) and His wrap (*izaar*) is the might (*'izzah*), and a person who doubted in (the existence of) Allah, and despaired from the mercy and forgiveness of Allah". (Reported by Ahmad, at-Tabarānī and al-Bazzaar) al-Haythami said the transmitters are trustworthy. Al-Bukharī reported it in *al-Adāb al-Mufrad* and Ibn Hibbaan in his *Sahīh*.

7. Hope in Allah ﷻ and not giving up on His ﷻ Mercy

It has been narrated by Habbah and Sawaa', the two sons of Khalid, who said:

﴿دخلنا على النبي وهو يعالج شيئاً فأعناه عليه فقال: لا تيأسا من الرزق ما تهززت رؤوسكما فإن الإنسان تلده أمه أحمر ليس عليه قشر، ثم يرزقه الله عز وجل.﴾

"We entered at the Prophet while he was trying something so we helped him in doing it. He said: Don't despair of the provision (*rizq*) as long as your heads moved (ie you are alive), for man was born red (ie with red skin) that has no shell (ie a cover), then Allah *'azza wa jalla* gave him provision".

Ibn Abbas ﷺ narrated that a man said: O Messenger of Allah; what are the grave sins (*kabaa'ir*)? He said;

﴿الشرك بالله، والأياس من روح الله، والقنوط من رحمة الله.﴾

"To associate partners with Allah, to despair of the mercy (*rawh)* of Allah and to despair from the mercy of Allah."

Al-Haythami said: this *hadīth* has been narrated by al-Bazzaar and at-Tabarānī. Its transmitters are trustworthy. As-Suyuti and al-'Iraaqi graded the *hadīth* as *hasan*.

The Messengers (may the blessings of Allah be upon them) did not despair of Allah's help and victory. Rather they despaired for the *Imān* of their people. Allah ﷻ says:

﴿حَتَّى إِذَا اسْتَيْئَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلاَ يُرَدُّ بَأْسُنَا عَنْ الْقَوْمِ الْمُجْرِمِينَ.﴾

"(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were delivered. And Our Punishment cannot be warded off from the people who are Mujrimun (criminals)." [TMQ Yusuf:110]

7. Hope in Allah ﷻ and not giving up on His ﷻ Mercy

Al-Bukharī narrated from ‘Ayisha (ra) that: she used to read ‘كُذِبُوا’ with a *shaddah* i.e. the people’s belying of the Messengers since the Messengers are infallible.

8. Patience in the face of adversity and being content with the Divine Decree

He ﷻ said:

﴿أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ.﴾

"Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allah?" Yes! Certainly, the Help of Allah is near!" [TMQ Al-Baqarah:214]

He ﷻ said:

﴿الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُون أُوْلَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُوْلَئِكَ هُمْ الْمُهْتَدُونَ.﴾

"And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient ones.)." [TMQ Al-Baqarah:155-157]

﴿لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنْ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنْ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الأُمُورِ.﴾

He ﷻ said: *"You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah, but if you persevere patiently, and become Al-Muttaqun (the pious) then verily, that will be a determining factor in all affairs, and that is from the great matters."* [TMQ Aali: 'Imrān:186]

He ﷻ said:

8. Patience in the face of adversity and being content with the Divine Decree

﴿إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ.﴾

"Only those who are patient shall receive their rewards in full, without reckoning." [TMQ az-Zumar:10]

He ﷻ said:

﴿وَبَشِّرْ الصَّابِرِينَ.﴾

"but give glad tidings to As-Sabirin (the patient ones)." [TMQ Al-Baqarah:155]

He ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وصابروا.﴾

"O you who believe! Endure and be more patient (than your enemy)." [TMQ Aali 'Imrān:200]

He ﷻ said:

﴿وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الأُمُورِ.﴾

"And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allah." [TMQ Shura:43..]

He ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلاَةِ إِنَّ اللَّهَ مَع الصابرينَ.﴾

"O you who believe! Seek help in patience and As-Salat (the prayer). Truly! Allah is with As-Sabirin (the patient ones)." [TMQ Al-Baqara:153]

The Messenger of Allah ﷺ said:

﴿إِنَّ الله عز وجل إذا أَحب قوماً ابتلاهم فمن صبر فله الصبر ومن جزع فله الجزع.﴾

'When Allah *'azza wajalla* loves a people he tests them. The one who is patient will be granted the patience. The one

who shows anguish will be given anguish.' Reported by Ahmad via Mahmud b. Labeed.

Also Ahmad reported via Mus'ab b. Sa'd from his father who said: I said: O Messenger of Allah ﷺ: which people are tested most? He said:

﴿الأنبياءُ ثُمَّ الصالحون ثُمَّ الأمثلُ فالأمثلُ من الناس يُبتلى الرجلُ على حسب دِينه فإن كان في دينه صَلابَةٌ زِيدَ في بلائه وإن كان في دينه رِقَّةٌ خُفِّفَ عنه وما يزال البلاء بالعبد حتى يمشي على ظهر الأرض ليس عليه خطيئة.﴾

"The Prophets come first, then the righteous, then the next best, then the next best of people. A man will be tested on account of his adherence to the Dīn. If he is strong in his commitment, he will be more sorely tested, and if there is some weakness in his commitment the test will be lightened for him. A man will continue to be tested until he walks upon the face of the earth with no sin on him."

It has been narrated by Abu Malik al-Ash'ari ﷺ who said the Messenger of Allah ﷺ said:

﴿... والصبر ضياء ...﴾

'…Patience (*sabr*) is light.' (Muslim)

Abu Sa'eed ﷺ narrated that the Messenger of Allah ﷺ said:

﴿... ومن يتصبر يصبره الله، وما أعطي أحد عطاء خيراً وأوسع من الصبر.﴾

"The one who tries to have *sabr* Allah will grant him *sabr*. And no one has been given better or larger gift than patience." (Agreed upon).

8. Patience in the face of adversity and being content with the Divine Decree

Abu Yahyah Suhayb b. Sanaan ﷺ narrated that the Messenger of Allah ﷺ said:

﴿... وإن أصابته ضراء صبر فكان خيراً له.﴾

"If he is afflicted by a harm he showed patience, and this would be good for him." (Muslim)

Anas ﷺ narrated that:

﴿مر النبي بامرأة تبكي عند قبر، فقال: اتقي الله واصبري، فقالت إليك عني، فإنك لم تصب بمصيبتي، ولم تعرفه، فقيل لها إنه النبي فأتت باب النبي ﷺ فلم تجد عنده بوابين، فقالت لم أعرفك، فقال: إنما الصبر عند الصدمة الأولى.﴾

The Prophet ﷺ passed by a woman who was weeping beside a grave. He told her to fear Allah and be patient. She said to him, "Go away, for you have not been afflicted with a calamity like mine." For she did not recognise him. Then she was informed that he was the Prophet. So she went to the house of the Prophet and there she did not find any guard. Then she said to him, "I did not recognise you." He said, "Verily, the patience is at the first stroke of a calamity." (Agreed upon).

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿يقول الله تعالى: ما لعبدي المؤمن عندي جزاء إذا قبضت صفيّهُ من أهل الدنيا ثم احتسبه إلا الجنة﴾ .

"Allah says, 'I have nothing to give but Paradise as a reward to my believer servant, who, if I cause his dear friend to die from this world, remains patient and hopes for Allah's reward." Reported by Al-Bukharī.

8. Patience in the face of adversity and being content with the Divine Decree

'Ayisha (ra) asked the Messenger of Allah ﷺ about the plague and so he informed her:

﴿أنه كان عذاباً يبعثه الله على من يشاء، فجعله الله تعالى رحمة للمؤمنين، فليس من عبد يقع في الطاعون، فيمكث في بلده صابراً محتسباً يعلم أنه لا يصيبه إلا ما كتب الله له، إلا كان له مثل أجر الشهيد.﴾

"It is a punishment that Allah sends to whom He wills. Allah has made it a mercy for the believers. There is not a servant who finds himself amidst a plague but he stays in that land in patience hoping (for Allah's reward) and knowing that nothing can harm him except what Allah has written then this servant will be given a reward like that of a martyr." (Al-Bukharī)

Anas ﷺ narrated: I heard the Messenger of Allah ﷺ say:

﴿إن الله عز وجل قال: إذا ابتليت عبدي بحبيبتيه فصبر، عوضته منهما الجنة.﴾

"Allah said, 'If I deprive my slave of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them.'" He means his eyes. Reported by al-Bukharī.

'Ata b. Abi Rabah reported: Ibn 'Abbas said to me, 'Shall I show a woman who is one of the people of the Garden?' 'Please do,' I answered. He said:

﴿هذه المرأة السوداء أتت النبي ﷺ فقالت: إني أصرع، وإني أنكشف، فادعُ الله لي. فقال لها: إن شئت صبرت ولك الجنة، وإن شئت دعوت الله أن يعافيك. فقالت: أصبر. فقالت: إني أنكشف فادعُ الله لي أن لا أنكشف. فدعا لها.﴾

"This black woman came to the Prophet, May Allah bless him and grant him peace, and said, 'I have fits during which I expose myself. Pray to Allah for me.' He said, 'If you wish, you can show fortitude and you will receive the Garden, and if you wish, I will pray to Allah to heal you.' She said, 'I will show fortitude.' She added, 'I expose myself, so pray to Allah that I do not expose myself' and so he made *du'a* for her.'"

'Abd Allah b. Awfaa ﷺ narrated that:

﴿أن رسول الله، في بعض أيامه التي لقي فيها العدو، انتظر حتى إذا مالت الشمس قام فيهم، فقال: يا أيها الناس لا تتمنوا لقاء العدو، واسألوا الله العافية، فإذا لقيتموهم فاصبروا، واعلموا أن الجنة تحت ظلال السيوف، ثم قال: اللهم، مُنزل الكتاب، ومجري السحاب وهازم الأحزاب، اهزمهم وانصرنا عليهم.﴾

The Messenger of Allah, may Allah bless him and grant him peace, met the enemy, he waited until the sun declined and then stood up to address the people and said, "O people! Do not be too eager to meet the enemy and ask Allah for well-being. When you do meet them, be steadfast. Know that the Garden lies under the shadow of the swords." Then he said, "O Allah, the One Who sent down the Book and Mover of the clouds and Vanquisher of the confederates, defeat them and help us against them!"

This is regarding having patience when hit by a misfortune. As for accepting the divine decree (*Qadaa*); Ibn Abu 'Asim and al-Bukharī reported a *hadīth* in *al-Adāb al-Mufrad* in relation to this, the same *hadīth* has also been reported by al-Hākim who declared it *sahīh* and adh-Dhahabi agreed. The text of the *hadīth* is as follows:

﴿وأسألك الرضا بعد القضاء.﴾

8. Patience in the face of adversity and being content with the Divine Decree

"I seek acceptance (*rida*) after the divine decree (*Qadaa*)." The Legislator praised the servant's submission to Allah's *Qadaa* in the *hadīth* of Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said:

﴿ألا أعلمك أو أدلك على كلمة من تحت العرش من كنز الجنة: لا حول ولا قوة إلا بالله، يقول الله عز وجل أسلم عبدي واستسلم.﴾

"Shall I not tell you or show you a word under the *'Arsh* (throne of Allah) from the treasure of Allah: there is no strength or power except Allah. Allah *'azza wa jalla* says: My servant has embraced Islam and so he has submitted." Reported by al-Hākim who said the *isnad* is sound, no defect (*'illah*) has been recorded about it and nor has it been recorded by the two *shaykhs*. Ibn Hajar said: this *hadīth* has been reported by al-Hākim with a strong *isnad*.

Discontent with the divine decree is *harām*. Al-Qarafi mentioned in *az-Zakhīrah* that an *Ijma'* (consensus) exists on the issue. The consensus he is referring to here is the *Ijma* of the *Mujtahideen*. He said: discontent with the divine decree is *harām* by consensus.' He distinguished between the divine decree (*qadaa*) and the decreed matter. He said: If someone falls ill he will feel pain due to his human nature. This is not rejection of the divine decree but rejection of the decreed matter. If he says what 'have I done to be afflicted in this way', 'what was my sin' or 'I do not deserve this'; this is rejection of the divine decree and not of the decreed matter.' What indicated the prohibition of being discontent with the divine decree is the *hadīth* of Mahmud b. Labeed mentioned above that the Messenger of Allah ﷺ said:

﴿«إن الله إذا أحب قوماً ابتلاهم، فمن رضي فله الرضى، ومن سخط فله السخط.﴾

"When Allah *'azza wajalla* loves a people he tests them. The one who is patient will be granted the patience. The

one who shows anguish will be given anguish." Reported by Ahmad and at-Tirmidhi. Ibn Muflih said: The *isnad* is *jayyid*.

Acceptance and discontent are from the actions of man and therefore he will be rewarded for the acceptance and punished for the discontent. But the divine decree itself is not from the actions of man. Hence man will not be asked about it because it is not from his actions. He will be asked about the acceptance and discontent regarding the divine decree since they are from his actions.

﴿وَأَنْ لَيْسَ لِلإِنسَانِ إِلاَّ مَا سَعَى.﴾

"And that man can have nothing but what he does (good or bad)." [TMQ an-Najm:39] the divine decree is a *kaffaarah* (expiation) for his sins and a means to remove his mistakes. There are many evidences for this understanding. For example we have the *hadith* of 'Abd Allah that the Messenger of Allah ﷺ said:

﴿... ما من مسلم يصيبه أذى شوكة فما فوقها إلا كفر الله بها سيئاته كما تحط الشجرة ورقها.﴾

"No Muslim is afflicted with any harm but that Allah will remove his sins as the leaves of a tree fall down." (Agreed upon).

Also we have the *hadith* of 'Ayisha (ra) who said that the Messenger of Allah ﷺ said:

﴿لا تصيب المؤمن شوكة فما فوقها إلا قصّ الله بها من خطيئة.﴾

"No calamity befalls a Muslim but that Allah expiates some of his sins because of it, even though it was the prick he receives from a thorn."

Also the *hadith* of Abu Hurayrah and Abu Sa'eed that the Prophet ﷺ said:

﴿ما يصيب المؤمن من نصب ولا وصب ولا هم ولا حزن ولا غم، حتى الشوكة يشاكها، إلا كفَّر الله بها من خطاياه.﴾

"No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that." (Agreed upon).

Also in this subject we have the narrations from Sa'eed, Mu'awiyyah, Ibn 'Abbas, Jabir, Umm 'Alaa, Abu Bakr, 'Abd ar-Rahman Azhar, al-Hasan, Anas, Shaddaad and Abu 'Ubaydah (may Allah be pleased with them). These narrations are either *hasan* or *sahīh* but all are attributed to the Messenger of Allah ﷺ stating that the affliction wipes out the mistakes.

The *hadīth* of 'Ayisha (ra) that he ﷺ said:

﴿ما من مسلم يشاك شوكة فما فوقها إلا رفعه الله بها درجة، وحط عنه بها خطيئة.﴾

"No calamity befalls a Muslim but that Allah expiates some of his sins because of it and raises him a level even though it was the prick he receives from a thorn." (Agreed upon)

and also in another version:

﴿إلا كتب الله له بها حسنة.﴾

"Except Allah will write for him a good deed." The reward here is for accepting the divine decree, having patience and gratitude and not complaining to anyone except Allah ﷻ. Many *hadīths* have mentioned this condition. For example Muslim reported on the authority of Shu'ayb ﷺ that the Messenger of Allah ﷺ said:

﴿عجباً لأمر المؤمن إن أمره كله له خير، إن أصابته سراء شكر فكان خيراً له، وإن أصابته ضراء صبر فكان خيراً له، وليس ذلك لأحد إلا للمؤمن.﴾

"Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (Allah), thus there is a good for him in it, and if he gets into trouble and shown resignation (and endures it patiently), there is a good for him in it."

Also the *hadīth* reported by al-Hākim and declared as *sahīh* and adh-Dhahabi agreed with him, that Abu ad-Dardā' said: I heard Abu Qasim ﷺ say:

﴿إن الله عز وجل قال: يا عيسى إني باعث من بعدك أمة، إن أصابهم ما يحبون حمدوا الله، وإن أصابهم ما يكرهون احتسبوا وصبروا ولا حلم ولا علم، فقال يا رب كيف يكون هذا؟ قال أعطيهم من حلمي وعلمي.﴾

"Indeed Allah *'azza wajalla* said: O 'Isa, I have raised after you an *Ummah* (nation) that if they granted something they like, they praise Allah but if they are afflicted with something they hate, they hope for the reward from Allah and become steadfast, without having forbearance (hilm) or knowledge ('ilm). He asked: O Lord, how can this be? Allah will say: I will give them from My forbearance (*hilm*) and knowledge ('*ilm*)".

Also we have report by at-Tabarānī, with an acceptable *isnad*, on the authority of Ibn 'Abbas ﷺ who said: The Messenger of Allah ﷺ said:

﴿من أصيب بمصيبة بماله أو في نفسه فكتمها ولم يشكها إلى الناس، كان حقاً على الله أن يغفر له.﴾

"The one who was afflicted in his wealth or person and concealed the affliction and did not complain to people, then it is a right upon Allah that He forgives Him."

And what al-Bukharī reported from Anas ﷺ who said I heard the Messenger of Allah ﷺ say:

﴿إن الله عز وجل قال: إذا ابتليت عبدي بحبيبتيه فصبر عوضته منهما الجنة.﴾

"Allah *'azza wa jalla* said, 'If I deprive my servant of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them.'"

Also the narration of al-Bukharī in *al-Adāb al-Mufrad* on the authority of Abu Hurayrah ﷺ who said the Messenger of Allah ﷺ said:

﴿ما من مسلم يشاك شوكة في الدنيا يحتسبها إلا قضى بها من خطاياه يوم القيامة.﴾

"No calamity, no matter how small it is, that befalls a Muslim in this world and he hopes patiently for the reward except that his sins will be wiped out in the Day of Judgment."

Here we need to stop, pause and think about the subject of patience in order to remove the confusion some Muslims have about its realty and meaning. Some people think they should cocoon themselves and isolate themselves from the people and leave the evil (*munkar*), and leave those who commit it and watch our sanctities being violated, the *hudud* of Allah ﷻ suspended and *Jihād* abolished. They do not take a stand on these things. They stay away from them and abandon the duty of forbidding the evil and this is what some people think is patience. Yet others think patience means to keep away from harm and avoid being exposed to it in case the enemies of Allah ﷻ pursue them. They do not dare to speak the truth or undertake the actions that

are pleasing to Allah ﷻ. Instead they remain silent, crouching in a corner somewhere and saying to themselves that they are patient. This is not the patience for which Allah ﷻ promised the gardens of bliss:

﴿إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ.﴾

"Only those who are patient shall receive their rewards in full, without reckoning." [TMQ Zumar:10] This is nothing but weakness from which the Messenger of Allah ﷺ used to seek refuge from in his *du'a*:

﴿أعوذ بالله من العجز والكسل والجبن والبخل والهم والحزن وغلبة الدين وقهر الرجال.﴾

"Oh Allah, I seek refuge in You from worry and grief, from helplessness and laziness, from cowardice and stinginess, and from overpowering of debt and from oppression of men."

Patience means you speak and act upon the truth and bear the hardship that results in the path of Allah ﷻ without deviation, weakness or giving in.

Indeed, patience is that which results from the *Taqwa* (fear of Allah ﷻ) as in the following ayah:

﴿إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لاَ يُضِيعُ أَجْرَ الْمُحْسِنِينَ.﴾

"Verily, he who fears Allah with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allah makes not the reward of the Muhsinun (those who do good) to be lost." [TMQ Yusuf:90]

Patience has been mentioned in connection to those who fight in Allah's ﷻ way:

8. Patience in the face of adversity and being content with the Divine Decree

﴿وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ.﴾

"And many a Prophet (i.e. many from amongst the Prophets) fought (in Allah's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allah's Way, nor did they weaken nor degrade themselves. And Allah loves as-Sabirin (the patient ones, etc.)." [TMQ Aali 'Imrān:146]

It is the patience over affliction and the divine decree, which leads one to be steadfast and firm and not be shaken. It leads a person to hold onto the Qur'ān and not neglect it under the pretext of patience. It brings the servant closer to his Lord and not distances him from Him:

﴿فَنَادَى فِي الظُّلُمَاتِ أَنْ لاَ إِلَهَ إِلاَّ أَنْتَ سُبْحَانَكَ إِنِّي كُنتُ مِنْ الظَّالِمِينَ.﴾

"But he cried through the darkness (saying): La ilaha illa Anta [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers." [TMQ Al-Anbiyaa:87]

It is the kind of patience, which strengthens the resolve and brings the path to *Jannah* closer. It is the patience of Bilal, Khabbab ﷺ and the family of Yaasir ﷺ:

﴿صبراً آل ياسر إن موعدكم الجنة.﴾

"Have patience O family of Yaasir for indeed your abode is the *Jannah*."

It is the patience of Khubayb and Zayd ﷺ: "By Allah I would not want to be safe and secure among my family while even a thorn hurts Muhammad."

It is the patience of those who restrain the hand of the tyrant without fearing any for the sake of Allah ﷻ:

﴿كلا والله لتأخذن على يد الظالم ولتأطرنه على الحق أطراً ولتقصرنه على الحق قصراً أو ليضربن الله قلوب بعضكم ببعض وليلعنّكم كما لعن بني إسرائيل.﴾

"Nay, by Allah, you have to enjoin the good and forbid the wrong, and restrain the hand of the tyrant, and to force him on the truth and to confine him to the truth, otherwise Allah will be about to strike the hearts of some of you against others, then He will curse you as He cursed the Children of Israel".

It is the patience of the distinguished companions of the Messenger of Allah ﷺ, the honest and trustworthy

The patience of the people of the *Saheefah* and those boycotted in the *Shi'b* (of 'Abd al-Muttalib), the migrants to Abyssinia (*Habasha*) and those punished for other than reason than saying our Lord is Allah ﷻ.'

It is the patience of the *Muhajireen* and *Ansaar* in their struggle against the polytheists, Persians and the Romans.

It is the patience of those taken prisoners from the troops of 'Abdullah b. Abu Huzaafah.

It is the patience of the believing and honest *Mujahideen*.

It is the patience of the one who enjoins the good and forbids the evil and does not become weak due to the hardships in the path of Allah.

It is the patience, which says you should be a soldier in the Muslim army advancing to fight the enemy of Allah ﷻ.

It is the patience where one confirms the saying of Allah ﷻ:

﴿لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنْ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنْ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الأُمُورِ.﴾

8. Patience in the face of adversity and being content with the Divine Decree

"You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah, but if you persevere patiently, and become Al-Muttaqun (the pious) then verily, that will be a determining factor in all affairs, and that is from the great matters." [TMQ Aali 'Imrān:186]

And His ﷻ saying:

﴿وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ.﴾

"And surely, We shall try you till We test those who strive hard (for the Cause of Allah) and the patient ones, and We shall test your facts (i.e. the one who is a liar, and the one who is truthful)." [TMQ Muhammad:31]

And:

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنْ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنْ الأَمْوالِ وَالأَنفُسِ
وَالثَّمَرَاتِ وَبَشِّرْ الصَّابِرِينَ. الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ
رَاجِعُونَ. أُوْلَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُوْلَئِكَ هُمْ الْمُهْتَدُونَ.﴾

"And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient ones, etc.). Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return. They are those on whom are the Salawat (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones." [TMQ Al-Baqarah:155-157]

9. Supplication, Remembrance and seeking of Forgiveness

1. The *du'a* (supplication) is not only worship but it is the brains of worship due to the saying of Allah ﷻ:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ.﴾

"And your Lord said: "Invoke Me (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness] they will surely enter Hell in humiliation!" [TMQ Ghafir:60] Here Allah ﷻ called *du'a* worship when He said: 'عِبَادَتِي' after mentioning 'ادْعُونِي' . This is similar to the saying of the Messenger ﷺ:

﴿الدعاء مخ العبادة.﴾

"The *du'a* is the brains of worship." Reported by at-Tirmidhi via Nu'man b. Basheer. At-Tirmidhi said the *hadīth* is *hasan sahīh.*

Du'a is worship and Allah loves the servant who supplicates to Him. *Du'a* is recommended and the one who leaves it has lost much good. If he leaves making *du'a* due to pride then that person will come under the saying of Allah ﷻ:

﴿سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ.﴾

"They will surely enter Hell in humiliation!" [TMQ Ghafir:60]

I.e. they are humiliated, disgraced and small.

2. Allah ﷻ has clarified to us that whilst making *du'a* we should respond to His command, adhere to the *Shari'ah* and follow His Messenger ﷺ:

﴿فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ.﴾

"So let them obey Me and believe in Me, so that they may be led aright." [TMQ Al-Baqarah:186]

The Messenger ﷺ said:

﴿يدعو الله ومأكله من حرام ومشربه من حرام فأنى يستجاب له.﴾

"He supplicates to Allah but his food and drink are of *Harām*. So how can his *du'a* be answered?" (Reported by Muslim).

The best times in which to make *du'a* are during the prostration (*sujūd*), in the middle of the night, in the obligatory prayers. Muslim narrates on the authority of Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said:

﴿أقرب ما يكون العبد من ربه وهو ساجد، فأكثروا الدعاء.﴾

"The closest a servant be to his Lord is when he is in *sujūd* (prostration), so make *du'a* frequently." At-Tirmidhi reported *hadīth*, which he said is *hasan*, on the authority of Abu Umaamah who said: The Messenger ﷺ was asked: which *du'a* is heard most? He replied:

﴿جوف الليل، ودبر الصلوات المكتوبات.﴾

"*Du'a* in the middle of the night and at the end of the obligatory prayers."

Also the *du'a* in the month of *Ramadaan* carries immense reward. At-Tirmidhi reported a *hadīth,* which he said is *hasan* that the Messenger of Allah ﷺ said:

﴿ثَلاثَةٌ لا تُرَدُّ دَعْوَتُهُمْ الصَّائِمُ حَتَّى يُفْطِرَ وَالإمام الْعَادِلُ وَدَعْوَةُ الْمَظْلُومِ يَرْفَعُهَا اللَّهُ فَوْقَ الْغَمَامِ وَيَفْتَحُ لَهَا أَبْوَابَ السَّمَاءِ وَيَقُولُ الرَّبُّ وَعِزَّتِي لأَنصُرَنَّكِ وَلَوْ بَعْدَ حِينٍ.﴾

"The supplications of three people are not rejected: the supplication of a fasting person at the time of breaking fast,

of a just ruler, and of a person who is wronged. Allah causes their supplications to rise above the clouds, and gates of heaven are opened for them, and Allah says, 'By My Majesty, I will help you, even if it is after a while."

3. The fact that *du'a* is worship does not mean abandoning the means. The *Seerah* (biography) of the Messenger of Allah ﷺ shows us how he ﷺ prepared in *Badr*, arranged the soldiers and placed them in their respective positions. He ﷺ prepared well for the battle and afterwards he entered the hut beseeching Allah to give victory. He ﷺ supplicated to the extent that Abu Bakr ﷺ would say to him:

﴿بعض هذا يكفيك يا رسول الله.﴾

"Only a part of this *du'a* is enough (to win) O Messenger of Allah."

When the Messenger ﷺ was given permission to make *Hijrah* from Makkah to Madinah he utilized all the means at his disposal to succeed whilst making *du'a* to Allah ﷻ to keep the Quraysh away from him, to save him from their plots and allow him to reach Madinah safely.

So instead of going north towards *Madinah* he went south and hid in the cave of mount *Thawr* with Abu Bakr ﷺ. He ﷺ used to receive news about Quraysh, about what they were planning through 'Abd ar-Rahman b. Abu Bakr ﷺ. When he ﷺ returned to Makkah he ﷺ made Abu Bakr's son follow behind him to cover the tracks with his cattle in order to fool the Kuffar of Quraysh. He ﷺ stayed there for three days until the search died down and then he began his journey to Madinah Al-Munawwarah. The Messenger of Allah ﷺ did all this while confident that he will reach Madinah safely. Look at how he replied to Abu Bakr when the latter feared Quraysh would find them when he saw them in front of the cave. Abu Bakr ﷺ said: "Messenger of Allah, they will see us if they just look down towards their feet." The Messenger ﷺ replied:

﴿ما ظنك باثنين الله ثالثهما.﴾

"What Abu Bakr, what do you think about the two with whom the third is Allah?" He ﷺ said:

﴿فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لاَ تَحْزَنْ إِنَّ اللَّهَ مَعَنَا.﴾

"For Allah did indeed help him when the disbelievers drove him out, the second of two, when they were in the cave, and he ﷺ said to his companion (Abu Bakr radhiallahu'anhu): "Be not sad (or afraid), surely Allah is with us." [TMQ at-Tawbah:40]

Also he ﷺ said to Suraaqah who was on the verge of catching the Messenger ﷺ and Abu Bakr ﷺ in their *Hijrah* so as to lead Quraysh to them and take the prize, the Messenger ﷺ told him:

﴿بأن يرجع وله سوارا كسرى.﴾

"Let him return back and he shall have the bangles of Kisraa."

The Messenger of Allah ﷺ used to act upon the means, so that we may emulate him ﷺ, while at the same time making *du'a* to Allah to save him from the Qur'aysh's search and foil their plots. When he ﷺ left his house at night he found his house surrounded by the *Kuffar* so he threw some dust in their faces.

He ﷺ was confident that Allah ﷻ would answer his *du'a* and save him from them. This is how they were overtaken by sleep while the Messenger ﷺ made his way out.

Making *du'a* does not mean we neglect the means but the *du'a* should be accompanied by the means.

The one who wants *Khilāfah* to be established again should not be happy just to make *du'a* to achieve it. He must work with those people who are working to establish the *Khilāfah* and make

du'a to Allah for its speedy return. He should beseech Allah ﷻ in supplication whilst acting according to the means.

This is how actions need to be undertaken. He act sincerely for Allah's sake and remain honest to the Messenger and supplicate, imploring Allah ﷻ in his *du'a* Indeed Allah ﷻ is the One Who Hears and Responds to the call.

4. Allah Answers the *Du'aa* of the one who calls Him. He answers the distressed servant when he calls out to Him. He ﷻ said:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ.﴾

"And your Lord said: 'Invoke Me, (and ask Me for anything) I will respond to your (invocation)'." [TMQ Ghafir:60]

He ﷻ said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ.﴾

"And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me." [TMQ Al-Baqarah:186]

He ﷻ said:

﴿أَمَّنْ يُجِيبُ الْمُضطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ.﴾

"Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil." [TMQ An-Naml:62]

Answering the *du'a* has a *Shari'ah* meaning as clarified by the Messenger of Allah ﷺ:

﴿ما من مسلم يدعو الله –عزّ وجلّ– بدعوة ليس فيها إثم ولا قطيعة رحم إلا أعطاه الله بها إحدى ثلاث خصال: إمّا أن يعجل الله له دعوته، وإمّا أن

يدخرها له في الآخرة، وإمّا أن يصرف عنه من السوء مثلها. قالوا: إذن نكثر. قال: الله أكثر.﴾

"Any Muslim who makes a supplication containing nothing that is sinful and nothing that involves breaking ties of blood relationships, will be given for it by Allah one of these three things: He may accept his request, or save its reward for him in the next world, or turn away from him an equivalent amount of evil." Those who heard it said, "We would, then, make many supplications." The Prophet ﷺ replied, "Allah is more than ready to answer what you ask" Reported by Ahmad and al-Bukharī in *al-Adāb al-Mufrad.*

He ﷺ said:

﴿لا يزال يستجاب للعبد ما لم يدعُ بإثم أو قطيعة رحم ما لم يستعجل. قيل: يا رسول الله، وما الاستعجال؟ قال: يقول قد دعوت وقد دعوت فلم أرَ يستجاب لي فيتحسر عن ذلك ويدع الدعاء.﴾

"The *du'a* of the servant will be answered if he does not ask for the cutting of blood ties and is not impatient, It was asked: O Messenger of Allah, what is impatience? He said: impatience is when the servant says, 'I supplicated but my *du'a* was not heard' and so he becomes distressed and leave making supplication." Reported by Muslim.

We should make *du'a* to Allah ﷻ. If we are honest, sincere and obedient then we can be confident of an answer in the manner shown by the Messenger of Allah ﷺ.

Also, Allah ﷻ has ordered us to make *Zikr* (i.e. remember Allah).

He ﷻ said:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ.﴾

"Therefore remember Me (by praying, glorifying, etc.) I will remember you." [TMQ Al-Baqarah:152]

He ﷻ said:

﴿وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنْ الْقَوْلِ بِالْغُدُوِّ وَالآصَالِ وَلاَ تَكُنْ مِنْ الْغَافِلِينَ.﴾

"And remember your Lord by your tongue and within yourself, humbly and with fear without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful." [TMQ Al-'A'raaf:205]

He ﷻ said:

﴿وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ.﴾

"And remember Allah much, that you may be successful." [TMQ Al-Jumu'ah:10]

He ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا. وَسَبِّحُوهُ بُكْرَةً وَأَصِيلاً.﴾

"O you who believe! Remember Allah with much remembrance, And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers]." [TMQ Al-Ahzāb:41-42]

And in the *hadīth* of Abu Hurayrah ﷺ who narrated that the Messenger of Allah ﷺ said:

﴿يقول الله أنا عند ظن عبدي بي وأنا معه إذا ذكرني، فإن ذكرني في نفسه ذكرته في نفسي، وإن ذكرني في ملأ ذكرته في ملأ خير منهم، وإن تقرب إلي شبراً تقربت إليه ذراعاً، وإن تقرب إلي ذراعاً تقربت إليه باعاً، وإن أتاني يمشي أتيته هرولة.﴾

"Allah says; 'I am just as My servant believes me to be and I am with him when He remembers Me. So if he remembers Me within himself, I too remember him within

Myself. If he remembers Me in a group of people then I remember him in a group that is better than them. If he comes one span nearer to Me then I go one cubit nearer to him; if he comes one cubit nearer to Me then I go a distance of two outstretched arms nearer to him; and if he comes to Me walking then I go to him running." This *hadīth* is agreed upon.

Also Muslim reported on the authority of Abu Hurayrah ﷺ who said:

﴿كان رسول الله يسير في طريق مكة، فمر على جبل يقال له جمدان،
فقال: سيروا، هذا جمدان سبق المفرِّدون، قالوا وما المفرِّدون يا رسول الله
قال: الذاكرون الله كثيراً.﴾

The Messenger of Allah ﷺ was journeying along the way to Makkah when he ﷺ came upon a mountain, which was called *Jumdan*. He ﷺ said that do journey of this *Jumdan*. The *Mufarridoon* (people who are alone) have excelled. The *Sahabah* ﷺ asked: O Messenger of Allah ﷺ Who are the *Mufarridoon*? Said: Those men and women who remember Allah very much (all of the time)

Al-Qarafi said in his *az-Zakhīrah*: al-Hasan said: *zik*r (remembrance) is of two types; the *zikr* of the tongue which is good, but what is better is the *zikr* (remembrance) of Allah when He commands you and forbids you. The subject of reported *Zikr* is a big topic and so one can refer to the relevant places for more on this.

As for seeking forgiveness it is recommended as well due to the saying of Allah ﷻ:

﴿وَالْمُسْتَغْفِرِينَ بِالأَسْحَارِ.﴾

"And those who pray and beg Allah's Pardon in the last hours of the night." [TMQ Aali 'Imrān:17]

He ﷻ said:

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرْ اللَّهَ يَجِدْ اللَّهَ غَفُورًا رَحِيمًا.﴾

"And whoever does evil or wrongs himself but afterwards seeks Allah's Forgiveness, he will find Allah Oft-Forgiving, Most Merciful." [TMQ An-Nisā:110]

He ﷻ said:

﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ.﴾

"And Allah would not punish them while you (Muhammad) are amongst them, nor will He punish them while they seek (Allah's) Forgiveness." [TMQ Al-Anfāl:33]

He ﷻ said:

﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلاَّ اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ.﴾

"And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - And do not persist in what (wrong) they have done, while they know." [TMQ Aali 'Imrān:135]

Also Muslim reported on the authority of Abu Hurayrah ﷺ who said the Messenger ﷺ said:

﴿والذي نفسي بيده، لو لم تذنبوا، لذهب الله تعالى بكم، ولجاء بقوم يذنبون، فيستغفرون الله تعالى، فيغفر لهم.﴾

"By the one in whose hand my soul is, if you did not do wrong, Allah Almighty would remove you and bring a people who do wrong and then ask Allah Almighty for forgiveness and He would forgive them."

At-Tirmidhi reported with a *hasan isnad* on the authority of Anas ﷺ that the Messenger of Allah ﷺ said:

﴿قال الله تعالى: يا ابن آدم إنك ما دعوتني ورجوتني غفرت لك على ما كان منك ولا أبالي، يا ابن آدم، لو بلغت ذنوبك عنان السماء ثم استغفرتني غفرت لك ولا أبالي، يا ابن آدم إنك لو أتيتني بقراب الأرض خطايا ثم لقيتني لا تشرك بي شيئاً لأتيتك بقرابها مغفرة.﴾

"O Son of Adam, as long as you supplicate to Me and have hope in me I will pardon you in spite of what you have done, and I do not care. O Son of Adam, if your sins were so numerous as to reach the lofty regions of the sky, then you asked My forgiveness, I would forgive you, and I do not care. O Son of Adam, if you were to meet Me with enough sins to fill the earth, then you met Me, not associating anything with Me (in worship), I shall greet you with its equivalent in forgiveness.'"

Ahmad and al-Hākim reported a *hadīth* by Abu Sa'eed al-Khudri, which the latter graded as *sahīh* and with which adh-Dhahabi agreed. The *hadīth* of Abu Sa'eed al-Khudri ﷺ states that the Prophet ﷺ said:

﴿قال إبليس: وعزتك، لا أبرح أغوي عبادك ما دامت أرواحهم في أجسادهم، فقال: وعزتي وجلالي لا أزال أغفر لهم ما استغفروني.﴾

"Iblees said: By your Honour I will continue to deceive your servants as long as their souls remain within their bodies. He ﷻ will say: By My Glory and My Majesty, I will continue to forgive them as long as they seek my forgiveness."

Ibn Mājah reported with a sound *isnad* on the authority of 'Abd Allah b. Bisr ﷺ: I heard the Messenger of Allah ﷺ say:

﴿طوبى لمن وجد في صحيفته استغفار كثير.﴾

"Blessings are for the one in whose record it is written that he frequently sought forgiveness from Allah."

In a long *hadīth* reported by Muslim on the authority of Abu Dharr ﷺ that the Messenger of Allah ﷺ said narrating from his Lord:

﴿... يا عبادي إنكم تخطئون بالليل والنهار، وأنا أغفر الذنوب جميعاً، فاستغفروني أغفر لكم ....﴾

"O my servants. You make mistakes by day and night and I will forgive them all. So seek forgiveness from Me and I will forgive you."

10. Reliance on Allah ﷻ and the Sincerity to Him ﷻ

Tawakkul or reliance on Allah ﷻ relates to a number of issues:

First: it relates to the *'Aqīdah*, which is that there is a Creator, Allah, upon whom the Muslim puts his trust in attaining the good and repelling the evil. The one who rejects this is a disbeliever (*kaafir*).

Second: The servant must rely on Allah ﷻ in everything. This matter is one of the actions of the heart. If the servant states it without conviction in the heart then it is of no consequence.

Third: If the servant rejects the definite evidences of *tawakkul* he will become a disbeliever (*kaafir*).

Fourth: *Tawakkul* is different to acting according to the means. They are two different issues with different evidences. The Messenger of Allah ﷺ used to make *tawakkul* and act according to the means he uses and to instruct his companions to do the same either by ayah or *hadīth*. He ﷺ used to prepare all what he could of power, such as emptying the wells of *Badr*, digging the trench (*khandaq*), borrowing armor from *Safwaan*, baths springs, cutting off the water supply in *Khaybar*, concealing information from the Quraysh when he wanted to open Makkah, and he entered Makkah supported by two plates of armour. He ﷺ used to employ a guard before the following *ayah* was revealed:

﴿وَاللَّهُ يَعْصِمُكَ مِنْ النَّاسِ.﴾

"Allah will protect you from mankind." [TMQ Al-Mā'idah:67] These are just some of the examples we see in Madinah after the establishment of the state. As for Makkah, he permitted his companions to make *Hijrah* to *Habashah*, and before the protection of his uncle Abu Talib he stayed in the *shi'b* throughout the period of the boycott. On the night of the *Hijrah* he ordered 'Ali to sleep in his bed. He slept in the cave for three nights and hired a man from Bani Du'l as an experienced guide. All of these are examples of utilising the means. They do not

negate *tawakkul* or have anything to do with the subject. Mixing both topics leads to *tawakkul* to become only in form without any effect.

The evidences obliging *tawakkul* are:

He ﷻ said:

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.﴾

"Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: 'Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).'" [TMQ Aali 'Imrān: 173]

He ﷻ said:

﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لاَ يَمُوتُ.﴾

"And put your trust (Muhammad) in the Ever Living One Who dies not." [TMQ Al-Furqan:58]

He ﷻ said:

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ.﴾

"And in Allah let the believers put their trust." [TMQ at-Tawbah: 51]

He ﷻ said:

﴿عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ.﴾

"Then when you have taken a decision, put your trust in Allah." [TMQ Aali 'Imrān: 159]

He ﷻ said:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ.﴾

"And whosoever puts his trust in Allah, then He will suffice him." [TMQ Talaq: 3]

He ﷻ said:

﴿فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ.﴾

"So worship Him (Muhammad) and put your trust in Him." [TMQ Hud:123]

He ﷻ said:

﴿فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.﴾

"But if they turn away, say (Muhammad): "Allah is sufficient for me. La ilaha illa Huwa (none has the right to be worshipped but He), in Him I put my trust and He is the Lord of the Mighty Throne." [TMQ at-Tawbah:129]

He ﷻ said:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ.﴾

"But whoever puts his trust in Allah, then surely, Allah is All-Mighty, All-Wise." [TMQ Al-Anfal: 49]

Ibn 'Abbas ﷺ narrated in the *hadīth* where the Prophet ﷺ mentioned seventy thousand people who will enter Paradise without reckoning, he ﷺ said regarding their characteristics:

﴿هم الذين لا يرقون، ولا يسترقون، ولا يتطيرون، وعلى ربهم يتوكلون.﴾

"… They are those who do not ask for *ruqyah* (incantation), are not pessimistic (or perceive evil-omens), or use cauterisation; they rely (totally) on their Lord"

Ibn 'Abbas ﷺ narrated that when the Messenger of Allah ﷺ stood to pray *tahajjud* he said:

﴿... اللهم لك أسلمت، وبك آمنت، وعليك توكلت ...﴾

"O Allah, to You I submit, in You I believe and on You I put my trust."

It has been narrated that Abu Bakr as-Siddīq ﷺ said: I saw the feet of the *Mushriks* while we were in the cave and they (the *Kuffar*) were above our heads. I ﷺ said: "Messenger of Allah ﷺ, they will see us if they just look down towards their feet.' He ﷺ said:

﴿ما ظنك يا أبا بكر باثنين الله ثالثهما.﴾

"O Abu Bakr, what do you think about the two with whom the third is Allah?" (Agreed Upon).

Umm Salamah ﷺ narrated that when the Prophet ﷺ used to leave his house he would say:

﴿بسم الله توكلت على الله ... الحديث.﴾

"In the name of Allah, I put my trust in Allah…"

Reported by at-Tirmidhi. He said this *hadīth* is *hasan sahīh*. An-Nawawi said in *Riyaadh as- Saliheen* that this is a sound *hadīth*.

Anas b. Malik ﷺ narrated that the Prophet ﷺ said:

﴿إذا خرج الرجل من بيته، فقال: بسم الله توكلت على الله لا حول ولا قوة إلا بالله، يقال له: حسبك، قد كفيت، وهديت، ووقيت، فيلقى الشيطان شيطاناً آخر، فيقول له: كيف لك برجل قد كفي ووقي وهدي.﴾

The Prophet ﷺ said: When a man goes out of his house and says: "In the name of Allah, I trust in Allah; there is no might and no power but in Allah," the following will be said to him at that time: "It is enough for you, for you have been sufficed, guided, and protected." The devil would meet another devil and say to him: How can you deal with a man who has been sufficed, protected and guided?

Reported by Ibn Hibbaan in his *Sahīh*. Al-Maqdisi said in *al-Mukhtaarah*: This *hadīth* has been reported by Abu Dawud and an-Nasaa'i with a sound *isnad*.

'Umar b. al-Khattab ﷺ narrated that the Messenger of Allah ﷺ said:

﴿لو أنكم توكلتم على الله حق توكله، لرزقكم كما يرزق الطير، تغدوا خماصاً وتروح بطانا.﴾

"If you really and truly placed all your trust in Allah totally He would sustain you as He sustains the birds. They start the day with their bellies empty, and return back with their bellies full."

Reported by al-Hākim who said the *isand* is sound. Ibn Hibbaan reported it in his *Sahīh* and al-Maqdisi in *al-Mukhtaarah* declared it as *sahīh*.

As for sincerity in the recommended acts, it means to leaveing *riyaa'* (performing acts of worship to impress people). It is from the actions of the heart, which no one knows except the servant and his Creator. Perhaps the matter becomes obscure to the servant till he begins to scrutinise, account himself, reflect and ask himself why he is doing a particular recommended act or why he is confused about it? If he finds that he undertook the action only for the sake of Allah then he is sincere. But if he finds he is doing it for any other reason then he is showing off. This type of behavioural disposition (*nafsiyyah*) requires treatment and this may take a long time. When the servant reaches the level where he loves to hide his good deeds then this is a sign of sincerity. Al-Qurtubi said: al-Hasan was asked about sincerity and showing off, he said: a sign of sincerity is that you love to hide your good deeds and you do not love to hide your bad deeds.' Abu Yusuf in his *Kitāb al-Kharāj* said: I have been informed by Mis'ar who narrated from Sa'd b. Ibrahīm who said: 'On the day of *al-Qadisiyyah* they passed by a man whose hands and feet had been cut off and he was reciting the *ayah*:

﴿مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنْ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُوْلَئِكَ رَفِيقًا.﴾

"Then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr as-Siddiq), the martyrs, and the righteous. And how excellent these companions are!." [TMQ an-Nisā:69] a man asked him: who are you O servant of Allah? He replied: I am a man from the *Ansar* and he did not mention his name.

Ikhlas is obligatory and the evidences for this are numerous in the *Kitāb* and *Sunnah*:

He ﷻ said in Surah az-Zumar:

﴿إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدْ اللَّهَ مُخْلِصًا لَهُ الدِّينَ.﴾

"Verily, We have sent down the Book to you (O Muhammad) in truth: So worship Allah (Alone) by doing religious deeds sincerely for Allah's sake only, (and not to show-off, and not to set up rivals with Him in worship). Surely, the religion (i.e. the worship and the obedience) is for Allah only" [TMQ Al-Zumar:2-3] "] it is known that the address to the Messenger ﷺ is an address to his *Ummah*.

﴿قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ.﴾

As for the evidences from the *Sunnah*:

'Abd Allah b. Mas'ud ﷺ narrated, as reported by at-Tirmidhi and ash-Shafi'i in *ar-Risalah*, that the Prophet ﷺ said:

﴿نضر الله امرءاً سمع مقالتي فوعاها وحفظها وبلغها، فرب حامل فقه إلى من هو أفقه منه. ثلاث لا يغل عليهن قلب مسلم إخلاص العمل لله، ومناصحة أئمة المسلمين، ولزوم جماعتهم، فإن الدعوة تحيط من ورائهم.﴾

"May Allah brighten [the face of] a person who hears my words, preserves them and then conveys them to those who have not heard them. At times the one carrying *fiqh* has no *fiqh,* himself, and at times the one carrying *fiqh* conveys it to one who has more *fiqh* than himself. The heart of a Muslim shall never harbour vindictive feelings against three: sincerity in working for Allah; faithfulness to Muslims; and conformity to the community of believers- their call shall protect the believers and guard them from (*Shaytan's*) delusion."

In the same subject we have the narrations of Zayd b. Thabit ﷺ as reported by Ibn Mājah and Ibn Hibbaan in his *Sahīh*. The *hadīth* has also been narrated by Jubayr b. Mut'im, as reported by Ibn Mājah and al-Hākim. The latter graded the *hadīth* as *sahīh* according to the requirements of the two *Shaykhs*. It has also been narrated by Abu Sa'eed al-Khudri ﷺ, as reported by Ibn Hibbaan in his *Sahīh* and al-Bazzaar with a *hasan isnad*. The *hadīth* ahs also been mentioned by as-Suyuti in his *al-Azhaar al-Mutanaathirah fi al-Ahadīth al-Mutawaatirah*.

Ubay b. Ka'b narrated, as reported by Ahmad and declared *hasan* by al-Maqdisi in *al-Mukhtaarah* that the Messenger of Allah ﷺ said:

﴿بشر هذه الأمة بالسنا والرفعة والنصر والتمكين في الأرض، فمن عمل منهم عمل الآخرة للدنيا لم يكن له في الآخرة نصيب.﴾

"Let this *Ummah* have the glad tiding of prosperity, glory, religiosity and authority in the land. Whoever therefore, does an act for the Hereafter for worldly benefit, he has no portion in the Hereafter."

Anas ﷺ narrated, as reported by Ibn Mājah and al-Hākim who said the *hadīth* is *sahīh* according to the condition of the two *Shaykhs*, that the Messenger of Allah ﷺ said:

﴿من فارق الدنيا على الإخلاص لله وحده لا شريك له، وأقام الصلاة، وآتى الزكاة، فارقها والله عنه راض.﴾

"The one who leaves the world upon sincerity to Allah only without associating partners with Him, establishes the *salah*, gives *Zakah*, then he will have left the world while Allah is pleased with him."

Abu Umaamah al-Baahili narrated, as reported by an-Nasaa'i and Abu Dawud, that the Messenger of Allah ﷺ said:

﴿... إن الله لا يقبل من العمل إلا ما كان له خالصاً، وابتغي به وجهه.﴾

"Allah will not accept the action unless it was done sincerely for His sake, seeking His good pleasure." Al-Mundhiri said: The *isnad* is *jayyid*.

11. Steadfastness and constancy upon the Truth

The *Da'wah* carrier is either in *dār al-Kufr* working to change it to *dār al-Islam*, as is the case today at the end of the first quarter of the 15th century AH. The *Khilāfah* has been destroyed for about 80 years and the earth came to be ruled by the leadership of the incompetent and Islam became absent from the lives of Muslims.

Or the *Da'wah* carrier is in *dār al-Islam* busy accounting the rulers and enjoining the good and forbidding the evil. What is intended is the first situation since the Muslims generally and the *Da'wah* carriers specifically live in such a situation. Those who carry the *Da'wah* to bring about change live in a situation similar to the situation of the Muslims in Makkah. In addition to this the *Da'wah* carriers are addressed by the rules revealed after the *Hijrah*. The discussion however should be restricted to the time before the *Hijrah* due to the similarity of the two situations. The *Kuffar* in *Makkah* used to order the Muslims to disbelieve, recant from Islam and leave the carrying of the *Da'wah* to others and not undertake their worship publicly in front of the masses. Such demands have been made by the tyrant rulers including the demand that the *Da'wah* carriers either become spies or intellectual agents promoting the ideas, which serve the leadership of the incompetent rulers and prolong their existence by keeping the *Kuffar* influence in the Muslim lands. Due to this, there is an army of spies, intellectual agents and *muftis* acting according to this demand. I do not believe that even Quraysh made such demands. To realise the above demands the *Kuffar* of Makkah used various means at their disposal, such as killing, torture, causing harm and injury, confinement, keeping in shackles, blocking Muslims emigration, seizing of property, mocking, hitting livelihood, boycotting and ruining people's reputations by spreading false propaganda. The tyrant rulers of today used these means and added new ones and became experts in torture. They used modern discoveries like electricity to torture people instead of using it to bring the industrial

revolution. The Messenger of Allah ﷺ and his companions adopted stances, which we need to emulate and follow. This general overview requires some detailed discussion of the demands, styles and stances adopted by the *Kuffar* of Makkah. They are as follows:

Beating:

al-Hākim reported, in *al-Mustadrak* and said the *isnad* is sound according to the condition of Muslim to which the author of *at-Talkhees* agreed, that Anas ﷺ said: **"They beat Allah's Messenger ﷺ until he fainted. Abu Bakr ﷺ came and started to shout and say: woe to you! Do you kill a man just because he says my Lord is Allah ﷻ? They said: who is this? They replied: This is the son of Abu Quhaafah, the madman."**

Muslim reported on the authority of Abu Dharr ﷺ the story of his conversion to Islam: **"I came to Makkah and I selected an insignificant person from amongst them and said to him: Where is he whom you call a *Sabi*? He pointed towards me, saying: He is *Sabi*. Thereupon the people of the valley attacked me with sods and bows until I fell down unconscious. I stood up after regaining consciousness and I found that I resembled a red idol…"**

Tying up:

al-Bukharī reported on the authority of Said b. Zayd b. 'Amr b. Nufayl ﷺ who, while sitting in the Kufa Masjid said: **"By Allah, I have seen myself tied and forced by 'Umar to leave Islam before 'Umar himself embraced Islam. Moreover, if the mountain of Uhud could move from its place for the evil which you people have done to 'Uthman, then it would have the right to move from its place."**

The narration of al-Hākim has: **"…he and my mother tied me…"**

Al-Hākim said the *hadīth* is *sahīh* according to the condition of the two *Shaykhs* and agreed by adh-Dhahabi.

Pressure imposed by mothers:

Ibn Hibbaan reported in his *sahīh* on the authority of Mus'ab b. Sad from his father:...Um Sa'd said: **"Did not Allah order kindness to parents? Then by Allah I will not eat or drink until either I die or you disbelieve (in Muhammad). He said: when they wanted to feed her they used to open her mouth by force, so the following *ayah* was revealed:**

﴿وَوَصَّيْنَا الإِنسَانَ بِوَالِدَيْهِ حُسْنًا﴾

"And We have enjoined on man to be good and dutiful to his parents." [TMQ Al-Ankabūt:8]

Left under the burning sun:

'Abdullah reported: "The first ones to show they have embraced Islam were seven; the Messenger of Allah ﷺ whom Allah protected via the Prophet's uncle Abu Talib, Abu Bakr ﷺ who Allah ﷻ protected via his people. As for the rest they were taken by the *Mushriks* and made to wear metal armour and stand in the sun. Everyone of these gave the *Mushriks* what they wanted except Bilal ﷺ, he sacrificed himself for the sake of Allah *azza wa jall*a, and his people abandoned him. They gave him to the children who went around Makkah drawing him, while he said: *"Ahad! Ahad! (One, One)"*. This is narrated by al-hakim in *al-Mustadrak*, and said it is *sahīh* in its isnad, but did not report it, and adh-Dhahabi agreed with him in *at-Tarīkh*.

Ibn Hibban mentioned that in his *sahīh*, and mentioned the names of the seven people, and he said: "every one of them conceded to them regarding what they wanted", meaning he promised them to do what they wanted of him. There might be some modification in this, for in origin they agreed with them,

because the *Mushriks* would not be satisfied with a promise from them.

Media blackout and banning the address of the masses:

Al-Bukharī reported a long *hadīth* from 'Ayisha (ra) who said: "**So the people of Quraish could not refuse Ibn Ad-Daghinna's protection, and they said to Ibn Ad-Daghinna, "Let Abu Bakr worship his Lord in his house. He can pray and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may affect our women and children.**"

Ibn Ad-Daghinna told Abu Bakr ﷺ of all that. Abu Bakr ﷺ stayed in that state, worshipping his Lord in his house. He did not pray publicly, nor did he recite Qur'ān outside his house. Then a thought occurred to Abu Bakr ﷺ to build a mosque in front of his house, and there he used to pray and recite the Qur'ān. The women and children of the pagans began to gather around him in great number. They used to wonder at him and look at him. Abu Bakr ﷺ was a man who used to weep too much, and he could not help weeping on reciting the Qur'ān. That situation scared the nobles of the pagans of Quraish, so they sent for Ibn Ad-Daghinna. When he came to them, they said, "We accepted your protection of Abu Bakr ﷺ on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he prays and recites the Qur'ān publicly. We are now afraid that he may affect our women and children unfavourably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation to protect him, for we dislike to break our pact with you, but we deny Abu Bakr ﷺ the right to announce his act publicly."

Pelted with stones:

Ibn Hibbaan and Ibn Khuzaymah reported in their *Sahīh* on the authority of Taariq al-Muhaaribi who said: 'I saw the Messenger of Allah ﷺ pass a market of Zil Majaaz wearing a red garment and say to the people there:

﴿يا أيها الناس قولوا لا إله إلا الله تفلحوا.﴾

"O people, say there is no god but Allah and you shall be successful." A man who had been following him began to pelt him stones causing his ankles and hamstring to bleed. He told the people: O people do not listen to him for he is a lair. I said: who is this? They said: son of the tribe of 'Abd al-Muttalib. I said: who is this man who was following him? They said: he is 'Abd al-'Uzza, Abu Lahab.

Throwing camels intestines on the path:

Al-Bukharī reported on the authority of 'Abdullah b. Mu'ait: While the Prophet was prostrating, surrounded by some of Quraish, 'Uqba bin Abi Mu'ait brought the intestines (i.e. abdominal contents) of a camel and put them over the back of the Prophet ﷺ. The Prophet ﷺ did not raise his head, (till) Fatima (ra), came and took it off his back and cursed the one who had done the harm. The Prophet said, **"O Allah! Destroy the chiefs of Quraish, Abu Jahl bin Hisham, 'Utba bin Rabi'al, Shaba bin Rabi'a, Umayya bin Khalaf or Ubai bin Khalaf."** (The sub-narrator Shu'ba is not sure of the last name.) I saw these people killed on the day of Badr battle and thrown in the well except Umayya or Ubai whose body parts were mutilated but he was not thrown in the well.

Ibn Sa'd reported in his *at-Tabaqaat* on the authority of 'Ayisha (ra) who said that the Messenger of Allah ﷺ said: **"I was between two bad neighbours; Abu Lahab and 'Uqbah b. Abu Mu'ait. They used to bring camels intestines and throw it on my door. They even used to bring the dirt they had discarded and throw it on my door." The Messenger** ﷺ

used to come out and say: "O Abd Manaf, what kind of neighbours are you?!"

Attempt to trample the neck and besmear the face in dust:

Muslim reported on the authority of Abu Hurayrah ﷺ: Abu Jahl asked (people) whether Muhammad ﷺ placed his face (on the ground) in his presence. It was said to him: Yes. He said: By Lat and Uzza, if I were to see him do that, I should trample his neck, or I should besmear his face with dust. He came to Allah's Messenger ﷺ as he was engaged in prayer and thought of trampling his neck. (The people say) that he came near him but turned upon his heels and tried to repulse something with his hands. It was said to him: What is the matter with you? He said: There is between him and me a ditch of fire and terror and wings. Thereupon Allah's Messenger ﷺ said: **If he had come near me the angels would have torn him to pieces.**

General torture without mentioning the types:

This has been reported by adh-Dhahabi in *at-Tarikh*, al-Bayhaqi in *Shu'ab*, Ibn Hishaam in his *Seerah* and by Ahmad in *Fadaa'il as-sahaabah* on the authority of 'Urwah who said: Waraqa bin Nawfal once passed by Bilal ﷺ during his bondage while he was being tortured. When Waraqa saw the bitter torture dispensed to Bilal, he became alarmed, and he went to Umayya bin Khalaf, Bilal's master then, and addressed him, saying: "I swear by Almighty Allah ﷻ, should he die because of your torture, I will make his case a reason for my relentless wrath upon you all. One day, Abu Bakr al-Siddïq ﷺ passed by Umayya bin Khalaf and his band as they were torturing Bilal ﷺ to force him to renege his faith. With every blow he received, Bilal ﷺ, gasped for air as he cried loud from his harrowing pain: "*Ahadun Ahad! Ahadun Ahad*!" (There is only one God, and only He is Allah!) When Abu Bakr ﷺ saw that, he addressed Umayya bin Khalaf, saying: "Why wouldn't you try to be smarter and guard yourself against

the wrath of Almighty Allah ﷻ? For how long will you keep subjecting this poor man to such unbearable torture, don't you fear Allah ﷻ Almighty?" Umayya replied angrily: "You are the cause that turned this slave rotten, and now, redeem him if you can afford it!" Abu Bakr ﷺ replied: "I will. Listen, I have a slave who is stronger and wieldier than he, and he follows your religion as well. If you want, I will trade him for this man." Umayya instantly answered: "I accept." Hence, Abu Bakr ﷺ traded his slave for Bilal ﷺ, and he freed Bilal ﷺ from bondage. It is also narrated that prior to his migration from Makkah to Medinah, Abu Bakr ﷺalso bought additional six slaves who had secretly embraced Islam, and he freed them from bondage, and Bilal ﷺ was their seventh. 'Aamir b. Fuhayrah ﷺ witnessed Badr and Uhud and was killed on the day of Bi'r Ma'unah as a martyr and also Umm 'Ubays and Zunayrah…" al-Hākim reported in *al-Mustadrak* and said the narration is sound according to the condition of Muslim and adh-Dhahabi agreed with him on this in *at-Talkhees*. The report is narrated on the authority of Jabir ﷺ who said that the Prophet ﷺ passed by 'Ammar ﷺ and his family ﷺ while they were being tortured. He ﷺ said:

﴿أبشروا آل عمار وآل ياسر فإن موعدكم الجنة.﴾

"Give glad tidings to the family of 'Ammar and Yaasir for their place will be in the *Jannah*."

Ahmad reported with a sound chain of transmitters on the authority of Uthman who said: I advanced with the Messenger of Allah ﷺ who was holding my hands, we walked towards open land until he came to his father, mother where they were being tortured. Ammar's father said: 'Is this our destiny O Messenger of Allah ﷺ ? The Prophet ﷺ said:

﴿اصبر ثم قال: اللهم اغفر لآل ياسر وقد فعلت.﴾

"Be patient. He also turned his face to the sky and said: "O Lord! Forgive the family of Yasir. I have done whatever I could."

Hunger:

Ibn Hibbaan reported in his *Sahīh* on the authority of Anas ﷺ who said that the Messenger of Allah ﷺ said:

﴿لقد أوذيت في الله وما يؤذى أحد، ولقد أخفت في الله وما يخاف أحد، ولقد أتت علي ثلاث من بين يوم وليلة وما لي طعام إلا ما واراه إبط بلال.﴾

"I have been frightened so much on account of Allah that no one else will have been threatened like me and I have been made to suffer so much on account of Allah that no one else will have been made to suffer equally; and there have come on me three days and nights to which I had food that could have be hidden under the armpit of Bilal."

Ibn Hibbaan also reported a narration in his *Sahīh* and al-Hākim in his *al-Mustadrak* and said it is sound according to the condition of Muslim and adh-Dhahabi agreed in *at-Talkhees*. The narration is on the authority of Khalid b. 'Umayr al-'Adawi who said: 'Utba b. Ghazwan delivered us a sermon and he praised Allah ﷻ and lauded Him ﷻ. Then said : …and a day would come when it would be fully packed and you must be knowing that I was the seventh amongst seven who had been with Allah's Messenger ﷺ and we had nothing to eat but the leaves of the trees until the corners of the mouths were injured. We found a sheet which we tore in two and divided between myself and Sa'd b. Malik, the knight of Islam. I made the lower garment with half of it and so did Sa'd make the lower garment with half of it. Today there is none amongst us who has not become the governor of a city from amongst the cities and I seek refuge with Allah that I should consider myself great whereas I am insignificant in the eyes of Allah ﷻ…"

Boycott:

Ibn Sa'd reported in his *at-Tabaqaat* from al-Waaqidi….on the authority of Ibn 'Abbas ﷺ, Abu Bakr b. 'Abd ar-Rahman, al-Harith b. Hisham and 'Uthman b. Abu Sulayman b. Jubayr b. Mut'im and both their narrations overlap somewhat:… 'Quraysh hung this notice regarding Bani Hashim that no inhabitant of Makkah is allowed to marry, transact or mix with them. They cut from them the supply of goods and provisions. One season passed another until life became very difficult. They heard the cries of their children behind the valley. From Quraysh some deemed it good and some bad…they stayed in the valley for three years…adh-Dhahabi mentioned in *at-Tarīkh* the report about the boycott via Musa b. 'Uqabah from az-Zuhri.

Mockery and slander:

Ibn Hisham reported in the Seerah that Ibn Ishaaq said: I was informed by Yazeed b. Ziyaad who narrated from Muhammad b. Ka'b al-Qurazi who said: **When the Messenger of Allah ﷺ arrived at Taa'if, he went to meet some people from Thaqeef. They were the leaders and noblemen of Thaqeef and they were three brothers…The Messenger of Allah ﷺ sat with them and invited them to Allah ﷻ, he ﷺ spoke to them about his proposal that they support Islam and help him against those who are opposing him from his people. One of them said to him: "I would attest to having stolen the cover of Ka'ba rather than attesting to your Prophethood." The other one said: "Wasn't there anyone else that Allah would make you a Prophet?" Not only did they not accept his guidance, moreover, they encouraged a group of children and the wicked of the society to chase the Prophet ﷺ out of the city**…

Ibn Hibbaan reported in his *Sahīh* on the authority of 'Abdullah b. 'Amru, he said: I attended them where their nobles met around the *hijr* (the uncovered portion of the Ka'ba), and they were speaking about the Messenger of Allah ﷺ: They said: We have never known anything like the trouble we had endured

from this fellow. He had declared our mode of life foolish, insulted our forefathers, reviled our religion, divided our community and cursed our gods. What we have had to bare is past all baring, or words to that effect. While they were discussing him, the Messenger of Allah ﷺ came towards them and kissed the black stone, and then he ﷺ passed them as he walked round the *Baitallah*. As he ﷺ passed they said some injurious things about him. This I could see from his ﷺ expression. He ﷺ went on and as he ﷺ passed them the second time they attacked him similarly. This I could see from his ﷺ expression. Then he ﷺ passed the third time, and they did the same. He ﷺ stopped and said:

﴿أتسمعون يا معشر قريش أما والذي نفس محمد بيده لقد جئتكم بالذبح...﴾

"Do you listen to me O Quraysh? By Him who holds my life in His hand. I bring you slaughter."

Attack on the relationship between the leadership and the followers:

Muslim reported on the authority of Sa'd ﷺ who said: **Six of us were with the Prophet ﷺ when the infidels said to him: "Drive these ones away, lest they should begin to venture against us". The six were, myself, Ibn Mas'ud ﷺ, a man of the Hudhail tribe, Bilal ﷺand two other men whose names I don't know. Messenger of Allah ﷺ thought what Allah ﷻ wished him to think, and Allah revealed:**

﴿وَلاَ تَطْرُدْ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنْ الظَّالِمِينَ.﴾

"And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Zalimun (unjust)." [TMQ Al-An'am:52]

Buying up the ideology by offering leadership, money and women:

Abu Ya'la reported in *al-Musnad* and Ibn Ma'een in his *Tarīkh* with a reliable chain of transmitters, which does not contain al-Ajlah. It has been authentically reported from Jabir b. 'Abdullah ﷺ who said: **Abu Jahl and the chiefs of Quraysh said; Muhammad's *Dīn* has spread. If you find someone knowledgeable in magic, fortunetelling or poetry, speak to him. Then one such person came to us to clarify the matter. 'Utbah said: I have heard the speech of magic, fortunetelling or poetry and I have knowledge in these matters and he cannot hide it from me if what he says is magic, fortunetelling or poetry. When Muhammad came 'Utbah said: O Muhammad, are you or Hashim the best? Is 'Abd al-Muttalib or you better? Is 'Abd Allah or you better? The Prophet did not answer him. Why do you vilify our gods and criticise our forefathers? If you want leadership then we will ties our flag for you and you shall become our leader, if you have sexual potency then we shall give 10 women in marriage which you can choose from any daughters of Quraysh. If you want wealth then we will join together to give you greater riches than any Quraishite has possessed. The Messenger of Allah ﷺ remained silent and did not speak. When Utbah finished the Messenger ﷺ recited:**

﴿حم. تَنزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيم. كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُون.﴾

"Ha Mîm. A revelation from Allah, the Most Beneficent, the Most Merciful. A Book whereof the Verses are explained in detail; A Qur'ān in

Arabic for people who know." [TMQ Fussilat: 1-3] until he reached the *ayah*:

﴿فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ﴾

"But if they turn away, then say (O Muhammad): "I have warned you of a Sa'iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Sa'iqah which overtook 'Ad and Thamud (people)." [TMQ Fussilat:13]

'Utbah stood up panicked and stunned putting his hand on the Prophet's mouth beseeching him to stop reciting. Utbah did not return to his people but kept away from them. Abu Jahl said: I think 'Utbah has embraced the religion of Muhammad and become impressed by his food and this must be because he is in some need. Let us go to him. When they went to him Abu Jahl said: By God! We feared that you may have gone to the religion of Muhammad and become impressed by him. If you are in need then we will join together and give you our wealth such that you will not need Muhammad's food. He became angry and then swore by God that no one shall speak to Muhammad again. Utbah said: You know I am the richest of Quraysh. But I went to him..' and then Utbah narrated to him the story. **He said: He answered me with something which by Allah is not neither magic, fortune telling or poetry and he read:**

﴿حم. تَنزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيم. كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُون.﴾

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"But if they turn away, then say (O Muhammad): "I have warned you of a Sa'iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Sa'iqah which overtook 'Ad and Thamud (people)." [TMQ Fussilat:13] **So I put my hand on the Prophet's mouth beseeched him to stop reciting. You know that when Muhammad speaks he does not lie. I feared that the punishment would descend on you.**

This is the narration of Ibn Ma'een and not that of Ibn Ishaaq who narrated via Muhammd b. Ka'b al-Qurazi, which contains an unknown transmitter (*majhool*) quoted in the *Seerah* of Ibn Hisham.

Vilification:

al-Bukharī and Muslim reported on the authority of 'Abd ar-Rahman b. 'Awf who said: **"While I was fighting in the front file on the day (of the battle) of Badr, suddenly I looked behind and saw on my right and left two young boys and did not feel safe by standing between them. Then one of them asked me secretly so that his companion may not hear, 'O Uncle! Show me Abu Jahl.' I said, 'O nephew! What will you do to him?' He said, 'I have promised Allah that if I see him (i.e. Abu Jahl), I will either kill him or be killed before I kill him.' Then the other said the same to me secretly so that his companion should not hear…"** Al-Bukharī and Muslim also reported on the authority of Ibn 'Abbas ﷺ regarding the explanation of the verse:

﴿وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَ تُخَافِتْ بِهَا.﴾

"(O Muhammad!) Neither say your prayer aloud, nor say it in a low tone." [TMQ Al-Isrā:110] This verse was revealed while Allah's Messenger ﷺ was hiding himself at Makkah. At that time, when he led his companions in prayer, he used to raise his voice while reciting the Qur'ān; and if the pagans heard him, they would abuse the Qur'ān, its Revealer, and the one who brought it. So Allah ﷻ said to His Prophet ﷺ:

﴿وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَ تُخَافِتْ بِهَا﴾

"Neither say your prayer aloud. i.e., your recitation (of Qur'ān) lest the pagans should hear (it) and abuse the Quran, nor say it in a low tone,

﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلاً﴾

"lest your voice should fail to reach your companions, but follow a way between." [TMQ Al-Isrā:110] Ahmad reported in his *Musnad* with a trustworthy chain of narrators on the authority of Abu Hurayrah ﷺ that the Prophet ﷺ said:

﴿ألم تروا كيف يصرف الله عني لعن قريش وشتمهم، يسبون مذمماً، وأنا محمد.﴾

"Do you not see how Allah save me from the curse and abuse of Quraysh, they insult me as *mudhammaman* (the blamed one) but I am Muhammad (the praised one)."

And also the *hadīth* of Ibn 'Abbas states: **"When the Verse:**

﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

"And warn your tribe of near-kindred," [TMQ Ash-Shu'ara:214] **was revealed, the Prophet ascended the Safa (mountain) and started calling, "O Bani Fihr! O Bani 'Adi!" addressing various tribes of Quraish till they were assembled. Those who could not come, themselves, sent their messengers to see what was there. Abu Lahab and other people from Quraish came and the Prophet then said, "Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?" They said, "Yes, for we have not found you telling anything other than the truth." He then said, "I am a Warner to you in face of a terrific punishment." Abu Lahab said (to the Prophet): "May your hands perish all this day. Is it for this purpose you have gathered us?" Then it was revealed:**

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾

"Perish the hands of Abu Lahab (one of the Prophet's uncles), and perish he!" [TMQ Al-Masud:1]**."** (Agreed upon)

At-Tabarānī reported from Munbit al-Azadi who said: I saw the Messenger of Allah ﷺ in *Jahiliyyah* and he used to say: **O People: say there is no god but Allah and you shall be successful.** Some of them *tafullu* (spat?) in his face, some threw dust whilst others hurled abused till midday. A girl brought him a large pot of water. He washed his face and hands and said: **'O daughter, do not fear any assassination or humiliation of your father.'** I said; because of this people said Zaynab is the daughter of the Messenger of Allah ﷺ.' Al-Haythami said: the *isnad* contains a Munbit b. Mudrik. I do not know who he is but the rest of the transmitters are reliable.

Denial and accusation of lying:

al-Bukharī and Muslim reported on the authority of Jabir b. 'Abd Allah ﷺ that he heard the Messenger of Allah ﷺ say:

﴿لما كذبتني قريش قمت في الحجر فجلا، (وفي رواية) فجلّى الله لي بيت المقدس، فطفقت أخبرهم عن آياته، وأنا أنظر إليه.﴾

"When the Quraish disbelieved me (concerning my night journey), I stood up in al-Hijr (the unroofed portion of the Ka'ba) and Allah displayed *Bait-ul-Maqdis* before me, and I started to inform them (Quraish) about its signs while looking at it."

Al-Bukharī reported on the authority of Abu Darda' ﷺ who said that the Messenger of Allah ﷺ said:

﴿إن الله بعثني إليكم فقلتم كذبت وقال أبو بكر صدقت ...﴾

"Allah sent me (as a Prophet) to you (people) but you said (to me), 'You are telling a lie,' while Abu Bakr said, 'You have said the truth."

Contradictory propaganda:

Ahmad and at-Tabarānī reported, with *isnad* about which al-Haythami said its narrators are trustworthy, on the authority of Umm Salamah a long *hadīth* in which she said: When the two men had left the Negus, Amr said to Abdullah, "Tomorrow I am going to tell him something that will destroy them." Abdullah, the more pious one of them, replied, "Do not do that! Even though they might have done something against us, they remain our tribesmen." But Amr insisted, saying, "I am going to tell him that they say that Jesus, the son of Mary, is only a human being." And indeed, the next morning Amr went to the Negus and said, "O King, Those people say something terrible about Jesus. Do send for them and ask them about it." The Negus did what they suggested. Never before had anything like that happened to us. The emigrants assembled again and discussed what to say about Jesus when they were asked. Then they decided, "Whatever happens, we will say what Allah ﷻ told us and revealed to His Prophet ﷺ…" Muslim reported on the authority of Ibn 'Abbas ﷺ that Dimad came to Makkah. He belonged to the tribe of Azd Shanu'ah, and he used to protect anyone who was under the influence of a charm. He heard the foolish people of Makkah say that Muhammad ﷺ was under the spell. Ibn Hibbaan reported in his *Sahih* on the authority of Ibn 'Abbas that when Ka'b b. al-Ashraf went to Makkah Quraysh went to meet him. They said: "We manage the *Hajj*, look after the *Ka'ba* and water the pilgrims and you are the chief of the people of *Yathrib*. Are we not better than this weak, helpless and childless man who is cut off from his people? He claims he is better than us. He said: No you are better than him. It was due to this Allah ﷻ revealed the following *ayah* to His Messenger ﷺ:

﴿إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ﴾

"For he who makes you angry (O Muhammad), - he will be cut off (from every good thing in this world and in the Hereafter)" [TMQ Al-Kawthar:3] and

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُواْ نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُواْ هَؤُلاء أَهْدَى مِنَ الَّذِينَ آمَنُواْ سَبِيلاً﴾

"Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Taghut and say to the disbelievers that they are better guided as regards the way than the believers (Muslims)." [TMQ an-Nisā:51]

Prevented from emigrating:

Al-Hākim in *al-Mustadrak* reported a *hadīth* whose chain he says is sound and adh-Dhahabi has agreed with him on this. The *hadīth* is narrated on the authority of Suhayb who said: The Messenger of Allah ﷺ said:

﴿أُرِيتُ دارَ هجرتكم سبخة بين ظهراني حرة، فإما أن تكون هجراً، أو تكون يثرب.﴾

"I have been shown the land of your emigration, it is a salt swamp within a desert. So it is either Hajar or might be Yethrib".

He said: **The Messenger of Allah ﷺ left for Madinah. With him was Abu Bakr ؓ. I wanted to go with him but I was stopped by some youth of the Quraysh. I spent that whole night on my feet without sitting. They said: He was made busy with his stomach, but I did not complain of that. They stood up, and some of them followed me and got me after I had walked for a distance of bareed (distance between two post marks, made of some miles), and they wanted to return back to Makkah. I said: Do you accept that I give you some ounces of gold but you let me go and fulfil your promise? So I followed them to Makkah. I told them to dig**

under the doorsteps for the ounces of gold are under them, and go to so and so woman and take from her the two pieces of jewellery. Then I left till I came to the Messenger of Allah ﷺ before he moved to Madinah from Qibaa'. When he saw me he said:

﴿يا أبا يحيى ربح البيع.﴾

"O Aba Yahya! The trade has profited." He said that three times. I said: No one reached you before me, and it is only Jibreel (as) that told you. The Mushriks were so much concerned to prevent the Messenger of Allah ﷺ from emigration to the point that they announced a bounty to whoever kills him and his companion or arrests them. Aal-Bukharī reported on the authority of al-Barra who said Abu Bakr ﷺ said: "..we traveled while people were searching for us…" He also reported the *hadīth* of Suraqah b. Ju'sham: "The messengers of the heathens of Quraish came to us declaring that they had assigned for the persons why would kill or arrest Allah's Messenger ﷺ…So I said to him, "Your people have assigned a reward equal to the bloodmoney for your head." but the Prophet ﷺ said,

﴿فقف مكانك لا تتركنّ أحداً يلحق بنا.﴾

"Stay where you are and do not allow anybody to reach us." He said: "So, in the first part of the day Suraqa was an enemy of Allah's Messenger ﷺ and in the last part of it, he was a protector…"

Attempt to kill or threaten him:

Al-Bukharī reported on the authority of 'Urwah b. az-Zubayr who said: I asked 'Abdullah bin 'Amr, "What was the worst thing the pagans did to Allah's Messenger ﷺ?" He said, "I saw 'Uqba bin Abi Mu'ait coming to the Prophet ﷺ while he was praying.' Uqba put his sheet round the Prophet's ﷺ neck and squeezed it very severely. Abu Bakr ﷺ came and pulled 'Uqba

away from the Prophet ﷺ and said, "Do you intend to kill a man just because he says: 'My Lord is Allah ﷻ, and he has brought forth to you the Evident Signs from your Lord?"

Al-Bukharī also reported in the chapter on 'Umar b. al-Khattab's ﷺ conversion to Islam on the authority of 'Abdullah b. 'Umar ﷺ who said: While 'Umar ﷺ was at home in a state of fear, there came Al-'As bin Wail As-Sahmi Abu 'Amr, wearing an embroidered cloak and a shirt having silk hems. He was from the tribe of Bani Sahm who were our allies during the pre-Islamic period of ignorance. Al-'As said to 'Umar "What is wrong with you?" He said, "Your people claim that they would kill me if I become a Muslim." Al-'As said, "Nobody will harm you after I have given protection to you." So afterwards he said 'I believe.'

The Quraysh did not desist from trying to kill the Prophet ﷺ. Ibn Hajar mentioned in *Fathul Baari*: Ibn Ishaaq, Musa b. 'Uqbah and other scholars of *Maghaazi* (military expeditions) said: 'When the Quraysh saw the *Sahabah* ﷺ had found a land in which they are safe, that 'Umar ﷺ had embraced Islam and Islam had spread amongst the tribes they agreed to kill the Messenger of Allah ﷺ. When that news reached Abu Talib he gathered Bani Hashim and Bani Muttalib and they admitted the Messenger of Allah ﷺ amongst their people and protected him from those who wanted to kill him…' Ahmad reported a *hadīth* on the authority of Ibn 'Abbas, with an *isnad* whose transmitters are trustworthy, except 'Uthman al-Jazary who has been declared trustworthy by Ibn Hibbaan but weakened by others, that the saying of Allah ﷻ:

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ.﴾

"And (remember) when the disbelievers plotted against you (O Muhammad) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allah too was planning, and Allah is the Best of the planners." [TMQ Al-Anfal:30]

He said: 'Quraysh held a consultation session one night in Makkah. Some of them said: when he wakes up tie him up (ie the Prophet). Some said no he should be killed while others said; he should be expelled …'

Ibn Hisham reported in his *Seerah*: Ibn Ishaaq said: 'Quraysh were alarmed about the Messenger of Allah ﷺ going to his companions in Madinah…So the chiefs of Quraysh gathered in *Dār an-Nadwah* to consult each as to what should be done about the issue of the Messenger of Allah ﷺ….Some of them said: chain him up…another said: lets expel him from amongst us. Abu Jahl said: I have an idea, which you have not thought of yet. They said: what is that O Abu Jahl? He suggested that each clan should provide a young, powerful, well born, aristocratic, warrior. Each of these should be provided with a sharp sword. Then each of them should strike a blow at him and kill him. Thus they would relieve of him.

There were from the companions ﷺ who patiently bore the killing like Sumayyah ﷺ mother of 'Ammar ﷺ, she was the first martyr of Islam.

There were situations in which the Messenger of Allah ﷺ and some of his companions challenged the *Mushriks* and the able ones even showed steadfastness:

al-Bukharī reports in *at-Tarikh al-Kabīr* on the authority of Musa b. 'Uqbah who said: 'Uqayl b. Abi Talib informed me; Quraysh came to Abu Talib and said: Your nephew has harmed us in our gatherings. He said: O 'Uqayl bring me Muhammad. He went to him and brought him out of a small house. He took him at midday, during the very hot period, and walked with him trying to seek the shadow. When he reached them, Abu Talib said: These your cousins claimed you offended them in their clubhouse and mosque, so abstain from doing so. The Messenger ﷺ hovered his sight in the sky and said:

﴿ترون هذه الشمس،قال ما أنا بأقدر أن أرد ذلك منكم على أن تشعلوا منها شعلة.﴾

Do you see this sun? I can't stop that from you until you forment a blaze from it. Abu Talib said: My nephew never said lies to us, so go back.

Al-Bukharī reported on the authority of 'Abdullah b. Mas'ud ﷺ who said: Sa'd b. Mu'adh came to Makkah with the intention of performing '*Umra*, and stayed at the house of Umayya bin Khalaf Abi Safwan, for Umayya himself used to stay at Sa'd's house when he passed by Medina on his way to Sham. Umayya said to Sa'd, "Will you wait till midday when the people are (at their homes), and then you may go and perform the Tawaf round the *Ka'ba*?" So, while Sa'd was going around the *Ka'ba*, Abu Jahl came and asked, "Who is that who is performing Tawaf?" Sa'd replied, "I am Sa'd." Abu Jahl said, "Are you circumambulating the *Ka'ba* safely although you have given refuge to Muhammad and his companions?" Sa'd said, "Yes," and they started quarrelling. Umayya said to Sa'd, "Don't shout at Abi-l-Hakam (i.e. Abu Jahl), for he is chief of the valley (of Makkah)." Sa'd then said (to Abu Jahl). 'By Allah ﷻ, if you prevent me from performing the *Tawaf* of the *Ka'ba*, I will spoil your trade with *Sham*." Umaiya kept on saying to Sa'd, "Don't raise your voice." and kept on taking hold of him. Sa'd became furious and said, (to Umayya), "Be away from me, for I have heard Muhammad saying that he will kill you." Umayya said, "Will he kill me?" Sa'd said, "Yes,. Umayya said, "By Allah! When Muhammad says a thing, he never tells a lie...."

What the two *shaykhs* reported from Ibn 'Abbas ﷺ who said: When Abu Dharr ﷺ heard about the Prophet ﷺ…he went searing until he entered the presence of the Prophet ﷺ, he listened to him and embraced Islam there and then. The Prophet ﷺ said to him: **Go back to your people and inform them (about Islam) until my command reaches you**." He said" "By Him in whose hands is my soul, I shall not leave Makkah

until I go to the Sacred Mosque and proclaim the call of Truth in the midst of the Quraysh." He reached the mosque and said at the top of his voice; "O people of Quraysh, I testify that there is no God but Allah ﷻ and that Muhammad ﷺ is the messenger of Allah ﷺ." They pounced on him and began to beat him mercilessly until he fell lying on the ground. But al-Abbas ﷺ (the uncle of the Prophet) recognised him He bent over and protected him from them. He told them: "Woe to you! Would you kill a man from the Ghifar tribe and your caravans must pass through their territory?" They then released him. Then the next day he came and did the same thing, they unleashed their rage on him and beat him and al-Abbas came and protected him.

Ahmad b. Hanbal reported in *Fadaa'il as-Sahaabah* on the authority of 'Urwah who said: the first one to openly recite the Qur'ān in Makkah after the Messenger of Allah ﷺ was 'Abd Allah b. Mas'ud ﷺ. He said: The companions ﷺ of the Messenger of Allah ﷺ gathered one day and said: "The Quraysh have not yet heard the Qur'ān being recited openly and loudly. Who is the man who could recite it for them?' "I shall recite it from them," volunteered Abdullah ibn Masud ﷺ. "We are afraid for you," they said. "We only want someone who has a clan who would protect him from their evil." "Let me," Abdullah ibn Masud ﷺ insisted, "Allah ﷻ shall protect me and keep me away from their evil." He then went out to the mosque until he reached *Maqam Ibrahim* (a few meters from the *Ka'ba*). It was dawn and the Quraysh were sitting around the *Ka'ba*. Abdullah ﷺ stopped at the *Maqam* and began to recite:

﴿بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ. الرَّحْمَنُ. عَلَّمَ الْقُرْآنَ. خَلَقَ الْإِنسَانَ.﴾

"In the name of God, the Beneficent, the Merciful. The Merciful God. He has taught the Quran. He has created man...." [TMQ Al-Rahman:1-3]

He went on reciting. The Quraysh looked at him intently and some of them asked: "What is Ibn Umm Abd saying?" "Then they realised and said that he is reciting from what Muhammad has brought. They went up to him and began beating his face as he continued reciting. When he went back to his companions the

blood was flowing from his face. "This is what we feared for you," they said. "By Allah ﷻ," replied 'Abdullah ﷺ, "the enemies of Allah ﷻ are not more comfortable than I at this moment. If you wish. I shall go out tomorrow and do the same." "You have done enough," they said. "You have made them hear what they dislike."

Al-Bukharī reported the *hadīth* of 'Ayisha ɢ, the wife of the Prophet ﷺ who said: I never remembered my parents believing in any religion other than the true religion (i.e. Islam)… That situation scared the nobles of the pagans of Quraish, so they sent for Ibn Ad-Daghinna. When he came to them, they said, "We accepted your protection of Abu Bakr ﷺ on condition that he should worship his Lord in his house… we deny Abu Bakr ﷺ the right to announce his act publicly… Ibn Ad-Daghinna went to Abu Bakr ﷺ and said, ("O Abu Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the 'Arabs hear that my people have dishonoured a contract I have made on behalf of another man." Abu Bakr ﷺ replied, "I release you from your pact to protect me, and am pleased with the protection from Allah ﷻ."

Al-Hākim reported a *hadīth* in his *al-Mustadrak* and said it is *Sahīh* according to the condition of Muslim and adh-Dhahabi agreed with him on this. Ibn Hibbaan reported in his *Sahīh* on the authority of 'Abdullah b.'Umar ﷺ; 'Umar ﷺ fought against the *Mushriks* inside the mosque of Makkah. He continued to fight against them from the morning until the midday. He said then he became tired and sat down. A noble and nice faced man came in wearing a red garment, so he spread them away from him and said: What do you want from this man? They said: Nothing, except that he turned away from his religion. He said: What a good man he is that he chose his religion, so leave him with what he chose. Do you think Banu 'Adiyy will accept that you kill 'Umar? No, by Allah Banu 'Adiyy will not accept that. He said: 'Umar said that day: Had we reached three hundred people, we would have thrown you, O enemies of Allah ﷻ, from it

(meaning Makkah). I asked my father later on: Who was that man who turned them away from you, that day? He said: That was al-'Ass b. Waa'il, the father of 'Amru b. al-'Ass. This narration is according to the words of al-Hākim. This *hadīth* does not contradict with the previous hadīth of 'Abdullah b. 'Umar ﷺ, narrated by al-Bukharī, which said that 'Umar ﷺ was in his house, afraid of killing. This is because these might be in two different times.

Al-Bayhaqi reported in *ad-Dalaa'il* and adh-Dhahabi reported in *at-Tarīkh* on the authority of Musa b. 'Uqbah: 'Uthman b. Maż'un and his companions were amongst those who returned back and could not enter into Makkah without protection. So, al-Waleed b. al-Mugheerah gave protection to 'Uthman b. Maż'un ﷺ. When 'Uthman ﷺ noticed the tribulations on his companions face, and the torture with fire and lashes, while he is safe without anybody interfering with him, he wanted to be tested. He said to al-Waleed: You have protected me, and I want you to take me to your clan and dissociate yourself from me. He said: O my nephew is there anyone who harmed you or abused you? He said: No, nobody abused me or interfered with me. When he insisted he should dissociate himself from him, he took him to the mosque, while people of Quraysh sitting around enjoying their time. The poet, Labeed b. Rabee'ah was reading poetry to them. Al-Waleed held with the hand of 'Uthman ﷺ and said: This man compelled me to dissociate myself from his protection, and I appoint you witnesses that I have nothing to do with him until he wanted that. 'Uthman ﷺ said: He said the truth, and by Allah ﷻ I compelled him on that, and he has nothing to do with me. Then he sat amongst the people at first, but later on they attacked him.

Although the *Sahabah* ﷺ were steadfast they did complain to the Messenger of Allah ﷺ, they asked him to make *du'a* and ask Allah for help, his ﷺ answer was what al-Bukharī reported from Khabab b. al-Aratt ﷺ who said:

﴿شكونا إلى رسول الله ﷺ، وهو متوسد بردة له في ظل الكعبة، قلنا له: ألا تستنصر لنا ألا تدعو لنا؟ قال: كان الرجل فيمن قبلكم يحفر له في الأرض فيجعل فيه، فيجاء بالمنشار فيوضع على رأسه فيشق باثنتين وما يصده ذلك عن دينه، ويمشط بأمشاط الحديد ما دون لحمه، من عظم أو عصب وما يصده ذلك عن دينه، والله ليتمن هذا الأمر، حتى يسير الراكب من صنعاء إلى حضرموت لا يخاف إلا الله أو الذئب على غنمه، ولكنكم تستعجلون.﴾

"We complained to the Messenger of Allah ﷺ while he was resting in the shade of the *Ka'ba*, and said to him: 'Will you not ask for victory for us? Will you not pray for us?' He replied: 'There was a time before you, where a hole would be dug, and a man would be placed in it and a saw would be placed on his head and would be cut in two; he would be brushed with brushes of steel, which would tear through his meat and bone, and not even this would make him leave his Dīn. By Allah, this matter will be completed so that a rider would ride from San'a to Hadhramawt not fearing anything but Allah and a wolf from his sheep, but you are a people who rush."

12. Humbleness towards the believers and stern towards the disbelievers

Humility towards the believers and being stern towards the disbelievers is obligatory due to the saying of Allah ﷻ:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلاَ يَخَافُونَ لَوْمَةَ لاَئِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ.﴾

"O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah, which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower." [TMQ Al-Mā'idah:54] the word humility (*żillah*) here means mercy, compassion and leniency and should not be confused with the word *żull* which means disgrace and humiliation. The word *'iżżah* means sternness, harshness, enmity and defeat. It is said that the expression *'azzahu* means he defeated him. The land which is *'izaaz* is the firm and rigid land due to His ﷻ saying:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ.﴾

"Muhammad is the Messenger of Allah, and those who are with him are severe agains disbelievers." [TMQ Al-Fath:29] Also, Allah ﷻ ordered his Messenger ﷺ to make himself gentle (lower his wings) to the believers. He ﷻ says:

﴿وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ.﴾

"And make yourself gentle for the believers." [TMQ Al-Hijr:88]

In another *ayah* He ﷻ said:

﴿وَاخْفِضْ جَنَاحَكَ لِمَنْ اتَّبَعَكَ مِنْ الْمُؤْمِنِينَ.﴾

"And be kind and humble to the believers who follow you." [TMQ ash-Shu'arā':215] i.e. be lenient towards them and show kindness.

He ﷻ forbade him to be harsh with them when He said:

﴿فَبِمَا رَحْمَةٍ مِنْ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لاَنْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ.﴾

"And by the Mercy of Allah, you dealt with them gently. And had you been severe and harshhearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him)." [TMQ Aali 'Imrān:159] while He ﷻ orders His Messenger to be compassionate and lenient and forbids him from being stern towards the believers at the same time He orders the Messenger to be harsh towards the *Kuffar* and the hypocrites:

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ.﴾

"O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, - and worst indeed is that destination." [TMQ at-Tawbah:73]

The address (*khitāb*) to the Messenger ﷺ is an address to his *Ummah* as long is there is no evidence of specification. The believer is obliged to be compassionate, show mercy and leniency and and make himself gentle to the believers and be stern, harsh, hostile and defeating to the *Kuffar*. He ﷻ says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنْ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ.﴾

12. Humbleness towards the believers and stern towards the disbelievers

"O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allah is with those who are the al-Muttaqun (the pious)." [TMQ at-Tawbah:123]

The *Sunnah* has confirming this issue. Thus, in the *hadith* of an-Nu'man b. Basheer ﷺ it is narrated that the Messenger of Allah ﷺ says:

﴿مثل المؤمنين في توادهم وتراحمهم وتعاطفهم مثل الجسد، إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى.﴾

"The example of the believers in their mutual love, compassion and empathy is like that of a body. If one part is hurt then the rest of the body calls out in sleeplessness and fever."

Muslim reported on the authority of 'Iyaad b. Himaar ﷺ who said: I heard the Messenger of Allah ﷺ say:

﴿أهل الجنة ثلاثة: ذو سلطان مقسط متصدق موفق، ورجل رحيم رقيق القلب لكل ذي قربى ومسلم، وعفيف متعفف ذو عيال.﴾

"The people of *Jannah* are three; a ruler who is just, gives alms and brings reconciliation, a man who is soft hearted and compassionate to his relatives and all Muslims, and a man who is chaste and virtuous having lot of children but with little means."

In the *hadīth* of Jabir b. 'Abd Allah it is narrated that the Messenger of Allah ﷺ said:

﴿من لا يرحم لا يرحم.﴾

"The one who shows no compassion will not be shown any compassion." Being deprived of compassion i.e. the compassion of Allah is an indication that compassion towards the believers is obligatory.

Also indicating the obligation of mutual compassion is the *hadīth* narrated by Ibn Hibbaan in his *Sahīh* on the authority of Abu Hurayrah who said: I heard Abul Qasim, the honest and trustworthy, say:

﴿إن الرحمة لا تنزع إلا من شقي.﴾

"Mercy is not taken away except from one who is wretched and nasty."

Also what Muslim narrated on the authority of 'Ayisha who said; I heard the Messenger of Allah ﷺ say in my house:

﴿اللهم من ولي من أمر أمتي شيئاً فشق عليهم فاشقق عليه ومن ولي من أمر أمتي شيئاً فرفق بهم فارفق به.﴾

"O Allah whoever has been given authority over the affaires of my *Ummah* and was harsh with them, then be harsh with him. And whoever has been given authority over the affaires of my *Ummah* and was kind with them, then show him kindness."

If someone claims that the request for mercy has come in the general form and it includes all people whether they be Muslim, *Kaafir*, hypocrite, obedient or disobedient due to the *hadīth* of Jabir b. 'Abdullah reported by Muslim where the Messenger of Allah ﷺ said:

﴿لا يرحم الله من لا يرحم الناس.﴾

"Allah will not show compassion to the one that does not show compassion to the people."

It is correct that the expression 'people' is general (*'aam*) but it is a general expression from which the specific is intended such as in His ﷻ saying:

﴿الَّذِينَ قَالَ لَهُمْ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ.﴾

12. Humbleness towards the believers and stern towards the disbelievers

"Those (i.e. believers) unto whom the people (hypocrites) said, 'Verily, the people (pagans) have gathered against you (a great army)'." [TMQ 3:173]

Narrations about the Messenger's ﷺ mercy for the believers can be seen in what the two *Shaykhs* reported on the authority of 'Abd Allah b. 'Umar ﷺ who said:

﴿اشتكى سعد بن عبادة شكوى له، فأتى رسول الله يعوده مع عبد الرحمن بن عوف وسعد بن أبي وقاص وعبد الله بن مسعود، فلما دخل عليه وجده في غشية، فقال: أقد قضى؟ قالوا لا يا رسول فبكى رسول الله ﷺ ، فلما رأى القوم بكاء رسول الله ﷺ بكوا، فقال: ألا تسمعون؟ إن الله لا يعذب بدمع العين، ولا بحزن القلب، ولكن يعذب بهذا –وأشار إلى لسانه– أو يرحم.﴾

Sa'd b. 'Ubaadah became sick and the Prophet along with 'Abd ar-Rahman b. 'Awf, sa'd b. Abi Waqqas and 'Abdullah b. Mas'ud visited him to inquire about his health. When he came to him, he found him surrounded by his household and he asked: "Has he died?" They said, "No, O Allah's Messenger ﷺ." Allah's Messenger ﷺ wept and when the people saw the weeping of Allah's Messenger ﷺ they all wept. He said: "Will you not listen? Allah does not punish for shedding tears, nor for the grief of the heart but He punishes or bestows His Mercy because of this, he pointed to his tongue."

Also the *hadīth* reported by at-Tirmidhi, which he said is *hasan sahīh*, on the authority of 'Ayisha

﴿أن النبي قبّل عثمان بن مظعون، وهو ميت، وهو يبكي، أو قال عيناه تذرفان.﴾

"The Prophet ﷺ kissed 'Uthman b. Maż'un when he died. He wept (or the narrator said his eyes were flowing with tears)."

Muslim reported on the authority of Anas ﷺ:

﴿أن النبي كان لا يدخل على أحد من النساء إلا على أزواجه إلا أم سليم، فإنه كان يدخل عليها فقيل له في ذلك فقال: إني أرحمها، قتل أخوها معي.﴾

"The Prophet ﷺ did not enter the presence of any women except his wives and except Umm Saleem. He used to enter her presence, and when asked about it he said: 'I have compassion for her, her brother was killed with me (whilst in battle)."

An example of his leniency towards the believers is what al-Bukharī reported from 'Abd Allah b. 'Umar ﷺ who said**:**

﴿حاصر النبي أهل الطائف فلم يفتحها، فقال إنا قافلون غداً إن شاء الله، فقال المسلمون: نقفل ولم تفتح؟ قال: فاغدوا على القتال، فغدوا فأصابتهم جراحات قال النبي إنا قافلون غداً إن شاء الله، فكأن ذلك أعجبهم فتبسم رسول الله.﴾

"The Prophet ﷺ besieged the Taa'if but was not able to open it. The Prophet ﷺ said: "We are returning home tomorrow, if Allah wills. The Muslims said: 'do we return? But we have not opened Taa'if?" He said: Be ready in the morning to fight.' They were ready to fight the next morning but they sustained many injuries. The Prophet ﷺ said: "We are returning home tomorrow, if Allah wills." This seemed to please the Sahabah, Allah's Messenger smiled.

12. Humbleness towards the believers and stern towards the disbelievers

An example of his kindness for the believers is what Muslim reported on the authority of Mu'awiyyah b. al-Hakam as-Salami who said:

﴿بينا أنا أصلي مع رسول الله ، إذ عطس رجل من القوم، فقلت يرحمك الله، فرماني القوم بأبصارهم، فقلت: واثكل أمياه! ما شأنكم تنظرون إليّ؟ فجعلوا يضربون بأيديهم على أفخاذهم، فلما رأيتهم يصمتونني لكني سكت، فلما صلى رسول الله ، فبأبي هو وأمي، ما رأيت معلماً قبله وبعده أحسن تعليماً منه، فوالله ما كهرني ولا ضربني ولا شتمني، قال: إن هذه الصلاة لا يصلح فيها شيء من كلام الناس، إنما هو التسبيح والتكبير وقراءة القرآن.﴾

"I was praying behind the Messenger of Allah ﷺ and someone in the congregation sneezed. I said [to him]: 'May Allah ﷻ have mercy upon you.' The people then stared at me, showing their disapproval of my act. I said: 'Woe to me, why do you stare at me so?' They started to strike their hands on their thighs and when I saw that they wanted me to become silent, I was angered but said nothing. When the Messenger of Allah ﷺ finished the prayer - and may my father and mother be ransomed for him, I found no teacher better than him either before or after him - he did not scold, beat, or revile me but he simply said: 'Talking to others is not seemly during the *salah*, for the *salah* is for glorifying Allah ﷻ, extolling His Greatness, and reciting the Qur'ān.'"

Also the *hadīth* reported by al-Bukharī on the authority of Anas ﷺ who said:

﴿كنت أمشي مع رسول الله وعليه برد نجراني غليظ الحاشية، فأدركه أعرابي، فجذبه جذبة حتى رأيت صفح أو صفحة عنق رسول الله قد أثرت بها

حاشية البرد من شدة جذبه، فقال يا محمد أعطني من مال الله الذي عندك، فالتفت إليه فضحك ثم أمر له بعطاء.﴾

"While I was walking with the Prophet ﷺ who was wearing a *Najrani* outer garment with a thick hem, a bedouin came upon the Prophet and pulled his garment so violently that I could see the impression of the hem of the garment on his shoulder, caused by the violence of his pull. Then the bedouin said, "Order for me something from Allah's fortune which you have." The Prophet ﷺ turned to him and smiled, and ordered that a gift be given to him."

To give a picture of compassion of the Sahabah had for each other we have the *hadīth* reported by Muslim on the authority of Ibn 'Abbas who said: 'when 'Umar was stabbed Suhayb entered and began to cry. He kept saying: 'Oh my brother, oh my companion.'

At-Tirmidhi reported a *hadīth,* which he said is *hasan sahīh*, on the authority of Waaqid b. 'Amr b. Sa'd b. Mu'adh who said: Anas b. Malik came so I went to see him. He said: who are you? I said I am Waaqid b. Sa'd b. Mu'adh. He began to cry. He said: You look like Sa'd.

Muslim reported on the authority of Anas ﷺ who said that after the death of Allah's Messenger ﷺ Abu Bakr ﷺ said to 'Umar ﷺ: come, let us visit Umm Ayman as the Messenger of Allah ﷺ used to visit her. When we reached her place she began to weep. They said: what makes you cry? What Allah ﷻ has is better for His Messenger ﷺ. She said: I am not crying because I do not know that what Allah ﷻ has is better for His Messenger ﷺ. I am crying because the revelation from the heavens has come to an end. Her words moved them so much that both of them began to weep with her.

Muslim reported a long *hadīth* on the authority of 'Umar b. al-Khattab ﷺ regarding the ransoming of the prisoners of Badr: the next day I came while the Messenger of Allah ﷺ and Abu Bakr

ﷺ were sitting and crying. I said: O Messenger of Allah ﷺ, tell me what is making you and your friend to weep. If I find a reason to cry then I will cry and if I don't find a reason then I will pretend to cry with you…'

﴿وروى ابن عبد البر، في الاستيعاب عن جنادة بن أبي أمية، أن عبادة بن الصامت كان على قتال الاسكندرية، وكان منعهم من القتال فقاتلوا، فقال أدرك الناس يا جنادة، فذهبت ثم رجعت إليه فقال: أقُتل أحد؟ فقلت لا، فقال: الحمد لله أن لم يُقْتَل منهم أحدٌ عاصياً.﴾

Ibn 'Abd al-Barr reported in *al-Istee'aab* on the authority of Janaadah b. Abi Umayyah that 'Ubaadah b. Saamit was in charge of fighting at Alexandria, and he had prevented them from fighting but they fought. So he called upon me and said: O Junadah, reach the people. So I went there and returned back to him. He asked: Has any body been killed? I said: No. He said: Praise is to Allah ﷻ that not one of them was killed while being disobedient.

Here we need to clarify the distinction between showing mercy, leniency and compassion amongst Muslims and being firm and strong with them. What must be apparent is that there is no mercy, compassion or leniency in the application of the *Shari'ah* rule and matters of harm to the Muslims. Here one must be strong and firm in applying the rules and preventing any harm to the Muslims.

The following is a clarification of that which relates to the application of the *Shari'ah* rule:

The above *hadīth* of Abu Hurayrah ﷺ as reported by Ahmad in which the Messenger of Allah ﷺ said:

﴿اضربوه ثم يقول: قولوا رحمك الله.﴾

"Beat him," and then afterwards he would say: **"say may Allah have mercy on you."**

In *Hudaybiyyah* he ﷺ went against their opinion because the issues relates to a *Sharī'ah* rule. The *hadīth* in this regard is known. He ﷺ did know show any compassion in order to avoid putting them in difficulty i.e. under the pretext of having mercy, compassion and leniency like those who go agent his command.

In the *hadīth* of 'Ayisha (ra) it is narrated that she said:

﴿إن قريشاً أهمهم شأن المرأة المخزومية التي سرقت، فقالوا من يكلم فيها رسول الله ، فقالوا: من يجترئ عليه إلا أسامة حب رسول الله ، فكلمه أسامة، فقال رسول الله : أتشفع في حد من حدود الله ثم قام فاختطب فقال: أيها الناس إنما هلك الذين قبلكم أنهم كانوا إذا سرق فيهم الشريف تركوه وإذا سرق فيهم الضعيف أقاموا عليه الحد وأيم الله لو أن فاطمة بنت محمد سرقت لقطعت يدها.﴾

Quraysh were concerned about a woman from Banu Makhzūm who had stolen something. They said who will speak Allah's Messenger ﷺ about her. They said: "who can dare to do this except Usāmah ﷺ the one that Allah's Messenger loves." So Usāmah ﷺ spoke to him. The Messenger of Allah ﷺ said to him**: "are you interceding for a *Hadd* of Allah ﷻ ?"** Then he stood and addressed the people**: "O people, those before you were destroyed because when the noble amongst them stole they left him but when the poor amongst them stole they applied the *Hadd* upon him. By Allah! Had Faatimah the daughter of Muhammad stole then I would have cut her hand off."**

He was not lenient to the Quraysh, he did not show compassion to the woman from Banu Makhzūm and he rejected the intercession of Usāmah ﷺ. (Agreed upon)

Had the Messenger of Allah ﷺ been merciful to anyone regarding the application of the *Sharī'ah* rule he would have done so with al-Hasan b. 'Ali when he took a date allotted for charity.

Abu Hurayrah ﷺ narrated that 'al-Hasan b. Ali took date from the *sadaqah* and put it in his mouth. The Messenger of Allah ﷺ said:

﴿كخ كخ، إرم بها، أما علمت أنا لا نأكل الصدقة؟!﴾

'*Kakh*, *kakh*, spit it out. Do you not know we do not eat *Sadaqah*?!' (Agreed upon)

As for the Prophet's ﷺ resolve in repelling a harm this is clear from the *Hadīth* of Mu'adh reported by Muslim in the expedition of Tabuk: The Messenger of Allah ﷺ said:

﴿إنكم ستأتون غداً إن شاء الله عين تبوك، وإنكم لن تأتوها حتى يضحى النهار، فمن جاءها منكم فلا يمسّ من مائها شيئاً حتى آتي، فجئناها وقد سبقنا إليها رجلان، فتكون مثل الشراك تبض بشيء من ماء، قال: فسألهما رسول الله : هل مسستما من مائها شيئاً؟ قالا نعم فسبهما النبي ، وقال لهما ما شاء الله أن يقول ...﴾

"Tomorrow you will come, *insha'-Allah*, to the spring of Tabuk. But you will not get there until well into the morning. No one who arrives should touch any of its water until I come.' We came to it and two men had got to it before us and the spring was dripping with a little water. The Messenger of Allah ﷺ asked them, 'Have you touched any of its water?' They said, 'Yes.' The Messenger of Allah ﷺ, May Allah ﷻ bless him and grant him peace, reviled them and said what Allah ﷻ wished him to say."

Ibn Ishaaq reported the *hadīth* of Muhmmad b. Yahyah b. Hibbaan about the story of Bani Mustalaq and what the hypocrites did:

﴿... فسار رسول الله بالناس حتى أمسوا، وليلته حتى أصبحوا، وصدر يومه حتى اشتد الضحى، ثم نزل بالناس ليشغلهم عما كان من الحديث ...﴾

"Then the Messenger of Allah ﷺ walked with the men all that day till nightfall, and through the night until morning and during the following day until the sun distressed them. Then he halted them to distract them from the subject".

As for the resolve of the *Sahabah* ﷺ the most prominent example is what Abu Bakr ﷺ did in respect to fighting the *Murtaddeen*, sending the army of Usāmah ﷺ against the wishes of all the Muslims. They acceded to his opinion, executed his command and then praised him.

If we excluded the application of the *Sharī'ah* which includes repelling the harm then one cay say: those people who are shown compassion are those who have been hit by a misfortune such as death, illness, loss of a loved one; as for the ignorant person he should be shown compassion and leniency whilst teaching him and being patient. In applying the mubaah one should choose the easiest option, prefer leniency to strictness as the Messenger ﷺ did when he besieged Taa'if, as mentioned above in the *hadīth* of Ibn 'Umar ﷺ reported by al-Bukharī.

What remains now is to give a picture of the harshness of the Muslims for the *Kuffar*:

First: In battle:

A *Hadīth* of Wahshi reported by al-Bukharī in which he said: "When the people set out (for the battle of Uhud) in the year of '*Ainain* ('*Ainain* is a mountain near the mountain of Uhud, and between it and Uhud there is a valley) I went out with the people for the battle. When the army aligned for the fight, Siba' came out and said, 'Is there any (Muslim) to accept my challenge to a duel?' Hamza bin 'Abdul Muttalib ﷺ came out and said, 'O Siba! O Ibn Um Anmar, the one who circumcises other ladies! Do you challenge Allah and His Messenger?' Then Hamza attacked

and killed him, causing him to be non-extant like the bygone yesterday…"

Stories of duels fought by Hamza, 'Ali, al-Barraa, Khalid, 'Amru b. Ma'di Karib, 'Aamir, Juhayr b. Rafi' and others are present in the books of *Seerah* and *Maghaazi*. One can refer to them for more about this because this book is not a book of *Seerah* or stories and hence just alluding to the subject fulfils the aim.

Second: In negotiations:

The *hadīth* of al-Miswar and Marwaan reported by al-Bukharī which states: Urwa kept on talking to the Prophet ﷺ and seizing the Prophet's ﷺ beard as he was talking while Al-Mughira bin Shu'ba was standing near the head of the Prophet ﷺ, holding a sword and wearing a helmet. Whenever Urwa stretched his hand towards the beard of the Prophet ﷺ, Al-Mughira would hit his hand with the handle of the sword and say (to Urwa),

"Remove your hand from the beard of Allah's Messenger."

In the previous *hadīth* of 'Urwah said: "I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone." Hearing that, Abu Bakr ﷺ abused him and said, "Do you say we would run and leave the Prophet ﷺ alone?" The fact that the Messenger ﷺ remained silent over the action of al-Mughirah and the saying of Abu Bakr ﷺ indicates approval of their action.

Muhammad b. al-Hasan ash-Shaybaani mention in *as-Siyar al-Kabīr* said: Usaud b. Hudhayr ﷺ came while 'Uyaynah was extending his feet in the attendance of the Messenger of Allah ﷺ. Usayd ﷺ said: O 'Uyaynah, the evil, pull back your feet. Do you extend your feet in the presence of the Messenger of Allah ﷺ. Had not been for the sake of the Messenger of Allah ﷺ, I would have punched your two testicles with the spear. Since when did you desired this in us?

There are negotiations scattered within the pages of books undertaken by Thaabit b. Aqram b. al-'Aas, Mugheerah b.

Shu'bah, Qutaybah, Muhammad b. Muslim, al-Ma'moon and others. All of these are examples of honour and leadership for those engaged in the work.

Third; in dealing with those who broke their agreement:

He ﷻ said:

﴿الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لاَ يَتَّقُونَ. فَإِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ.﴾

"They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allah. So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson." [TMQ Al-Anfāl:56-57]

The *hadīth* of Abu Hurayrah ﷺ reported by Muslim regarding the conquest of Makkah after Quraysh violated their treaty the Messenger of Allah ﷺ said:

﴿يا معشر الأنصار، هل ترون أوباش قريش؟ قالوا نعم، قال انظروا إذا لقيتموهم غداً أن تحصدوهم حصداً، وأخفى بيده ووضع يمينه على شماله، وقال موعدكم الصفا، قال فما أشرف يومئذ لهم أحد إلا أناموه ....﴾

"O Assembly of Ansar; You see the ruffians and the (lowly) followers of the Quraysh. And he indicated by (striking) one of his hands over the other that they should be killed, and said: Meet me at as-Safa'. Then we went on (and) if any one of us wanted a certain person to be killed, he was killed.."

A *Hadīth* of Ibn 'Umar ﷺ which states: An-Nadir and Bani Quraiza fought (against the Prophet violating their peace treaty), so the Prophet ﷺ exiled Bani An-Nadir and allowed Bani Quraiza to remain at their places (in Medina) taking nothing from them till they fought against the Prophet ﷺ again. He then killed their men and distributed their women, children and

property among the Muslims, but some of them came to the Prophet and he granted them safety, and they embraced Islam. He exiled all the Jews from Medina. They were the Jews of Bani Qainuqa', the tribe of 'Abdullah bin Salam and the Jews of Bani Haritha and all the other Jews of Medina.

13. Yearning for *Jannah* and competing in good deeds

Believing that the *Jannah* is true and that it has been prepared for the believers but forbidden for the *Kuffar* forever is part of the belief in the Last Day as evidenced by His ﷻ saying:

﴿وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ.﴾

"And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqun (the pious)." [TMQ Aali 'Imrān:133]

His ﷻ saying:

﴿وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنْ الْمَاءِ أَوْ مِمَّا رَزَقَكُمْ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ.﴾

"And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allah has provided you with." They will say: "Both (water and provision) Allah has forbidden to the disbelievers." [TMQ Al-A'raaf:50]

The one who rejects the *Jannah*, the Fire, resurrection or the reckoning he is a *kaafir* due to the texts which are definite in meaning and authenticity. Following are the categories of believers for whom *Jannah* has been prepared:

The Prophets, *Siddiqeen* (the followers of the Prophets, martyrs and the righteous:

He ﷻ said:

﴿وَمَنْ يُطِعْ اللَّهَ وَالرَّسُولَ فَأُوْلَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنْ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُوْلَئِكَ رَفِيقًا.﴾

"And whoso obeys Allah and the Messenger (Muhammad), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq), the martyrs, and the righteous. And how excellent these companions are!" [TMQ an-Nisā:69]

The pious (*al-Abrār*):

He ﷻ said:

﴿إِنَّ الأَبْرَارَ لَفِي نَعِيمٍ.﴾

"Verily, al-Abrār (the pious who fear Allah and avoid evil) will be in delight (Paradise)." [TMQ Al-Mutaffifīn:22]

He ﷻ said:

﴿إِنَّ الأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا..عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا..يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا .وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا. .إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لاَ نُرِيدُ مِنْكُمْ جَزَاءً وَلاَ شُكُورًا..إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا..فَوَقَاهُمْ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا .وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا.﴾

"Verily, the Abrār (pious, who fear Allah and avoid evil), shall drink a cup (of wine) mixed with water from a spring in Paradise called Kafur. A spring wherefrom the slaves of Allah will drink, causing it to gush forth abundantly. They (are those who) Fulfil (their) vows, and they fear a Day whose evil will be wide spreading. And they give food, inspite of their love for it (or for the love of Him), to Miskin (poor), the orphan, and the captive, (Saying): "We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you. "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislikeness to it)." So Allah saved them from the evil of that Day, and gave them Nadratan (a light of beauty) and joy. And their recompense shall be

Paradise, and silken garments, because they were patient." [TMQ Al-Insān:5-12]

The foremost near ones to Allah:

﴿وَالسَّابِقُونَ السَّابِقُونَ. أُوْلَئِكَ الْمُقَرَّبُونَ. فِي جَنَّاتِ النَّعِيمِ.﴾

"And those foremost will be foremost (in Paradise). These will be those nearest to Allah. In the Gardens of delight (Paradise)." [TMQ Al-Wāqi'ah:10-12]

People of the Right Hand,

He ﷻ said:

﴿وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ. فِي سِدْرٍ مَخْضُودٍ. وَطَلْحٍ مَنْضُودٍ. وَظِلٍّ مَمْدُودٍ. وَمَاءٍ مَسْكُوبٍ. وَفَاكِهَةٍ كَثِيرَةٍ. لاَ مَقْطُوعَةٍ وَلاَ مَمْنُوعَةٍ. وَفُرُشٍ مَرْفُوعَةٍ. إِنَّا أَنشَأْنَاهُنَّ إِنشَاءً. فَجَعَلْنَاهُنَّ أَبْكَارًا. عُرُبًا أَتْرَابًا. لأَصْحَابِ الْيَمِينِ. ﴾

And those on the Right Hand, Who will be those on the Right Hand? (They will be) among thornless lote-trees, Among Talh (banana-trees) with fruits piled one above another, In shade long-extended, By water flowing constantly, And fruit in plenty, Whose season is not limited, and their supply will not be cut off, And on couches or thrones, raised high. Verily, We have created them (maidens) of special creation. And made them virgins. Loving (their husbands only), equal in age. For those on the Right Hand." [TMQ Al-Wāqi'ah: 27-38]

Those who do good (*Muhsinūn*):

He ﷻ said:

﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ وَلاَ يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلاَ ذِلَّةٌ أُوْلَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ.﴾

"For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allah swt) Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever." [TMQ Yunus:26]

Those who are patient (*Sabirūn*):

He ﷻ said:

﴿جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلاَئِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ. سَلاَمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ.﴾

"'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying): "Salamun 'Alaikum (peace be upon you) for that you persevered in patience! Excellent indeed is the final home!" [TMQ ar-Ra'd:23-24]

Those who fear standing before their Lord:

He ﷻ said:

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ.﴾

"The one who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise)." [TMQ ar-Rahman:46]

Those who are God-fearing (*Muttaqūn*):

He ﷻ said:

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ﴾

"Verily, the Muttaqin (pious and righteous persons) will be amidst Gardens and water-springs (Paradise)." [TMQ Al-Hijr:45]

He ﷻ said:

﴿إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ.فِي جَنَّاتٍ وَعُيُونٍ﴾

"Verily! The Muttaqun (pious), will be in place of Security (Paradise). Among Gardens and Springs." [TMQ ad-Dukhan:51-52]

He ﷻ said:

﴿تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا﴾

"Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been al-Muttaqun (pious and righteous persons)." [TMQ Maryam:63]

He ﷻ said:

﴿مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوا وَعُقْبَى الْكَافِرِينَ النَّارُ﴾

"The description of the Paradise which the Muttaqun have been promised! - Underneath it rivers flow, its provision is eternal and so is its shade, this is the end (final destination) of the Muttaqun (pious), and the end (final destination) of the disbelievers is Fire." [TMQ ar-Ra'd:35]

Those who believed and did good deeds:

He ﷻ said:

﴿خَالِدِينَ فِيهَا لاَ يَبْغُونَ عَنْهَا حِوَلاً﴾

"Verily! Those who believe and do righteous deeds shall have the Gardens of Al-Firdaus (the Paradise) for their entertainment. Wherein they shall dwell

(forever). No desire will they have to be removed therefrom." [TMQ Al-Kahf:108]

He ﷻ said:

﴿الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَآبٍ﴾

"Those who believe, and work righteousness, Tuba (it means all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return." [TMQ ar-Ra'd:29]

He ﷻ said:

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ﴾

"Verily, those who believe, and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of delight (Paradise)." [TMQ Yunus:9]

He ﷻ said:

﴿الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ. ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ﴾

"(You) who believed in Our Ayat (proofs, verses, lessons, signs, revelations, etc.) and were Muslims. Enter Paradise, you and your wives, in happiness." [TMQ az-Zukhruf:69-70]

He ﷻ said:

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَى رَبِّهِمْ أُوْلَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ﴾

"Verily, those who believe and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, - they will be dwellers of Paradise to dwell therein forever." [TMQ Hud:23]

Those who repent (*Tā'ibūn*):

He ﷻ said:

﴿إِلاَّ مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُوْلَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلاَ يُظْلَمُونَ شَيْئًا﴾

"Except those who repent and believe, and work righteousness. Such will enter Paradise and they will not be wronged in aught." [TMQ Maryam:60]

The delight of the *Jannah* is tangible and the evidences for this are the following:

Clothing:

He ﷻ said:

﴿وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾

"And their garments therein will be of silk." [TMQ Al-Hajj:23]

He ﷻ said:

﴿يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ﴾

"Dressed in fine silk and (also) in thick silk, facing each other." [TMQ ad-Dukhan:53]

He ﷻ said:

﴿وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا﴾

"And their recompense shall be Paradise, and silken garments, because they were patient." [TMQ ad-Dahr:12]

He ﷻ said:

﴿عَالِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ﴾

"Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver." [TMQ ad-Dahr:21]

Food and drink:

He ﷻ said:

﴿وَفَاكِهَةٍ مِمَّا يَتَخَيَّرُونَ .وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ﴾

"And fruit; that they may choose. And the flesh of fowls that they desire." [TMQ Al-Wāqi'ah:20-21]

He ﷻ said:

﴿فِي سِدْرٍ مَخْضُودٍ. وَطَلْحٍ مَنْضُودٍ. وَظِلٍّ مَمْدُودٍ. وَمَاءٍ مَسْكُوبٍ. وَفَاكِهَةٍ كَثِيرَةٍ. لاَ مَقْطُوعَةٍ وَلاَ مَمْنُوعَةٍ.﴾

"They will be) among thornless lote-trees, Among Talh (banana-trees) with fruits piled one above another, In shade long-extended, By water flowing constantly, And fruit in plenty, Whose season is not limited, and their supply will not be cut off." [TMQ Al-Wāqi'ah:.28-33]

He ﷻ said:

﴿يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ. خِتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ. وَمِزَاجُهُ مِنْ تَسْنِيمٍ (المطففين. عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ.﴾

"They will be given to drink pure sealed wine. The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah). It (that wine) will be mixed with Tasnîm. A *spring whereof drink those nearest to Allah."* [TMQ Al-Mutaffifīn:25-28]

He ﷻ said:

﴿إِنَّ الأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا. عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا.﴾

"Verily, the Abrār (pious, who fear Allah and avoid evil), shall drink a cup (of wine) mixed with water from a spring in Paradise called Kafur. A *spring wherefrom the slaves of Allah will drink, causing it to gush forth abundantly."* [TMQ ad-Dahr:5-6]

He ﷻ said:

﴿وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلاً. عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلاً.﴾

"And they will be given to drink there a cup (of wine) mixed with Zanjabîl (ginger, etc.), A *spring there, called Salsabîl."* [TMQ ad-Dahr:17-18]

He ﷻ said:

﴿لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ﴾

"Therein for you will be fruits in plenty, of which you will eat (as you desire)." [TMQ az-Zukhruf:73]

He ﷻ said:

﴿يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ﴾

"They will call therein for every kind of fruit in peace and security." [TMQ ad-Dukhan:.55]

He ﷻ said:

﴿وَفَوَاكِهَ مِمَّا يَشْتَهُونَ﴾

"And fruits, such as they desire." [TMQ Al-Mursalaat:42]

He ﷻ said:

﴿وَأَمْدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِمَّا يَشْتَهُونَ﴾

"And We shall provide them with fruit and meat, such as they desire." [TMQ at-Tur:22]

He ﷻ said:

﴿فِيهِمَا عَيْنَانِ تَجْرِيَانِ. فَبِأَيِّ آلاَءِ رَبِّكُمَا تُكَذِّبَانِ. فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ. فَبِأَيِّ آلاَءِ رَبِّكُمَا تُكَذِّبَانِ.﴾

"In them (both) will be two springs flowing (free) Then which of the Blessings of your Lord will you both (jinns and men) deny? In them (both)

will be every kind of fruit in pairs. Then which of the Blessings of your Lord will you both (jinns and men) deny?" [TMQ ar-Rahman:50-53]

﴿وَجَنَى الْجَنَّتَيْنِ دَانٍ﴾

"And the fruits of the two Gardens will be near at hand." [TMQ ar-Rahman:54]

Marriage:

He ﷻ said:

﴿كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ﴾

"So (it will be), and We shall marry them to Houris (female fair ones) with wide, lovely eyes." [TMQ ad-Dukhan:54]

He ﷻ said:

﴿وَحُورٌ عِينٌ. كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ.﴾

"And (there will be) Houris (fair females) with wide, lovely eyes (as wives for the pious), Like unto preserved pearls." [TMQ Al-Wāqi'ah:.22-23]

He ﷻ said:

﴿إِنَّا أَنشَأْنَاهُنَّ إِنشَاءً. فَجَعَلْنَاهُنَّ أَبْكَارًا. عُرُبًا أَتْرَابًا.﴾

"Verily, We have created them (maidens) of special creation. And made them virgins. Loving (their husbands only), equal in age." [TMQ Al-Wāqi'ah:35-37]

He ﷻ said:

﴿وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ﴾

"And We shall marry them to Houris (female, fair ones) with wide lovely eyes." [TMQ at-Tur:20]

He ﷻ said:

﴿فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلاَ جَانٌّ. فَبِأَيِّ آلاَءِ رَبِّكُمَا تُكَذِّبَانِ. كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ.﴾

"Wherein both will be those (maidens) restraining their glances upon their husbands, whom no man or jinn yatmithhunna (has opened their hymens with sexual intercourse) before them. Then which of the Blessings of your Lord will you both (jinns and men) deny? (In beauty) they are like rubies and coral." [TMQ ar-Rahman:56-58]

Servants:

He ﷻ said:

﴿يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ﴾

"They will be served by immortal boys." [TMQ Al-Wāqi'ah:17]

He ﷻ said:

﴿وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثُورًا﴾

"And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls." [TMQ al-Insān:19]

Furniture:

He ﷻ said:

﴿إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ﴾

"(So they will be like) brothers facing each other on thrones." [TMQ Al-Hijr:47]

He ﷻ said:

﴿يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ﴾

"Trays of gold and cups will be passed round them." [TMQ az-Zukhruf:71]

He ﷻ said:

﴿عَلَى الأَرَائِكِ يَنظُرُونَ﴾

"On thrones, looking (at all things)." [TMQ Al-Mutaffifīn:23]

He ﷻ said:

﴿بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ﴾

"With cups, and jugs, and a glass from the flowing wine." [TMQ Al-Wāqi'ah:18]

He ﷻ said:

﴿مُتَّكِئِينَ فِيهَا عَلَى الأَرَائِكِ﴾

"Reclining therein on raised thrones" [TMQ Al-Insān:13]

He ﷻ said:

﴿وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَ﴾

"And amongst them will be passed round vessels of silver and cups of crystal." [TMQ Al-Insān:15]

He ﷻ said:

﴿عَلَى سُرُرٍ مَوْضُونَةٍ. مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ.﴾

"(They will be) on thrones woven with gold and precious stones, Reclining thereon, face to face." [TMQ Al-Wāqi'ah:15-16]

He ﷻ said:

﴿فِيهَا سُرُرٌ مَرْفُوعَةٌ. وَأَكْوَابٌ مَوْضُوعَةٌ. وَنَمَارِقُ مَصْفُوفَةٌ. وَزَرَابِيُّ مَبْثُوثَةٌ.﴾

"Therein will be thrones raised high, And cups set at hand. And cushions set in rows, And rich carpets (all) spread out." [TMQ Al-Ghāshiyah:13-16]

He ﷻ said:

﴿مُتَّكِئِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ﴾

"Reclining upon the couches lined with silk brocade." [TMQ ar-Rahman:54]

Mild weather:

He ﷻ said:

﴿لاَ يَرَوْنَ فِيهَا شَمْسًا وَلاَ زَمْهَرِيرًا. وَدَانِيَةً عَلَيْهِمْ ظِلاَلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلاً.﴾

"they will see there neither the excessive heat of the sun, nor the excessive bitter cold. And the shade thereof is close upon them and the clustered fruits thereof bow down." [TMQ Al-Insān:13-14]

What the soul desires:

He ﷻ said:

﴿وَفِيهَا مَا تَشْتَهِيهِ الأَنفُسُ وَتَلَذُّ الأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ﴾

"(there will be) therein all that the one's inner-selves could desire, all that the eyes could delight in, and you will abide therein forever." [TMQ az-Zukhruf:71]

He ﷻ said:

﴿وَلَهُمْ مَا يَشْتَهُونَ﴾

"And unto themselves what they desire." [TMQ an-Nahl:57]

He ﷻ said:

﴿وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنفُسُكُمْ﴾

"you shall have (all) that your inner-selves desire." [TMQ Fussilat:31]

He ﷻ said:

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى أُوْلَئِكَ عَنْهَا مُبْعَدُونَ. لاَ يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ﴾

"Verily those for whom the good has preceded from Us, they will be removed far therefrom (Hell). They shall not hear the slightest sound of it (Hell), while they abide in that which their ownselves desire." [TMQ Al-Anbiya:101-102]

Those things from which Allah has protected the people of *Jannah*:

Hatred and sense of injury:

He ﷻ said:

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ﴾

"And We shall remove from their breasts any sense of injury (that they may have)." [TMQ Al-Hijr:47]

Fatigue:

He ﷻ said:

﴿لاَ يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ﴾

"No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it." [TMQ Al-Hijr:48]

Fear and grief:

He ﷻ said:

﴿يَاعِبَادِ لاَ خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلاَ أَنْتُمْ تَحْزَنُونَ﴾

"My worshippers! No fear shall be on you this Day, nor shall you grieve." [TMQ az-Zukhruf:68]

The delight of *Jannah* is constant and does not end and the people of *Jannah* will not be asked to leave it, the evidences for this are:

He ﷻ said:

﴿وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ﴾

"Nor shall they (ever) be asked to leave it." [TMQ Al-Hijr:48]

He ﷻ said:

﴿وَأَنْتُمْ فِيهَا خَالِدُونَ﴾

"and you will abide therein forever." [TMQ az-Zukhruf:71]

He ﷻ said:

﴿لاَ يَذُوقُونَ فِيهَا الْمَوْتَ إِلاَّ الْمَوْتَةَ الأُولَى وَوَقَاهُمْ عَذَابَ الْجَحِيمِ﴾

"They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire." [TMQ ad-Dukhan:56]

He ﷻ said:

﴿وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ﴾

"While they abide in that which their ownselves desire." [TMQ Al-Anbiya:102]

This is the *Jannah* so rush to it:

﴿وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾

"And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqun (the pious)." [TMQ Aali 'Imrān:133]

Compete in good deeds:

﴿فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

"So hasten towards all that is good. Wherever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is Able to do all things." [TMQ 2:148]

It is due to this that Allah ﷻ will give you victory in this life and in the Hereafter you will be in the highest places of the Gardens with those on whom Allah ﷻ has bestowed His ﷻ Grace in the *Akhirah*:

﴿وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾

"And whoso obeys Allah and the Messenger (Muhammad), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr as-Siddiq), the martyrs, and the righteous. And how excellent these companions are!" [TMQ an-Nisā:69]

Who is more befitting than the *Da'wah* carriers to compete in the good deeds and rush to the forgiveness, *Jannah* and the Good Pleasure of Allah ﷻ is the greatest.

The good deeds, which Allah ﷻ has ordered us to compete in and rush to are the following types:

The individual obligations such as the five daily prayers, *Zakah*, fasting in the month of *Ramadaan*, establishing the proof of Islam, knowing the *Shari'ah* rules necessary for life, defensive *Jihād*, when the *Khalīfah* calls the people out to *Jihād*, to be

included within the *bay'ah* of obedience, the obligatory maintenance, working to earn the maintenance, keeps relations with *mahrams*, staying with the *Jamaa'ah* (i.e. not rebelling against the *Khalīfah*) and other such individual obligations.

The collective obligations such as establishing a group to call to Islam, enjoin the good and forbid the evil, offensive *Jihād*, the contractual *bay'ah*, seeking of knowledge, guarding the places from where the enemy can attack and the like.

These obligations are the best way to draw closer to Allah ﷻ. The servant does not achieve the Good Pleasure of Allah unless he fulfils these obligations. This is proven by the *hadīth* of Abu Umaamah ﷺ, reported by at-Tabarānī in *al-Kabīr*, that the Messenger of Allah ﷺ said:

﴿إن الله تعالى قال: من أهان لي ولياً فقد بارزني في العداوة، ابن آدم لن تدرك ما عندي إلا بأداء ما افترضته عليك....﴾

"Indeed, Allah ﷻ said: The one who humiliates my *waly* (pious servant) he has displayed hostility towards me. O son of Adam! you will not draw near to Me with anything more loved by Me than the religious obligations I have imposed on you…"

The recommended actions (*Mandubāt*): when the servant has undertaken what Allah ﷻ has made obligatory on him, he should follow that up with the recommended actions and draw closer to Allah through the supererogatory actions (*Nawāfil*) and Allah will draw closer to him and love him. Thus in the *hadīth* of Abu Umaamah ﷺ reported in *al-Kabīr* where the Messenger of Allah ﷺ said:

﴿... ولا يزال عبدي يتقرب إلي بالنوافل حتى أحبّه، فأكون قلبه الذي يعقل به، ولسانه الذي ينطق به، وبصره الذي يبصر به، فإذا دعاني أجبته، وإذا سألني أعطيته، وإذا استنصرني نصرته، وأحبّ عبادة عبدي إليّ النصيحة.﴾

"My servant will continue to draw closer to me though the *Nawāfil* until I love him. I will then be the heart with which he thinks, the tongue with which he speaks, the sight by which he sees, when he calls me I will answer him, when he asks me for something I shall give it to him, when he asks for my help I shall help him, and the most beloved of my servant's worship is the sincere advice (*naseeha*)."

Also al-Bukharī reported on the authority of Anas ﷺ narrated that the Prophet ﷺ related that his Lord said:

﴿إذا تقرب العبد إلي شبراً تقربت إليه ذراعاً، وإذا تقرب إلي ذراعاً تقربت منه باعاً، وإذا أتاني يمشي أتيته هرولة.﴾

"And if My servant draws near to Me by a hand's span, I would draw near to him by an arm's length and if he draws near to Me by an arm's length, I would draw near to him by a fathom's length. And if My servant comes to me walking, I would go to him speeding." examples of such *mandubāt* and supererogatory acts of worship are:

Performing *wudu* for each *Salah* and using the *Siwāk* for each *wudu*:

Ahmad reported with a *hasan isnad* on the authority of Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said:

﴿لولا أن أشق على أمتي لأمرتهم عند كل صلاة بوضوء، ومع كل وضوء بسواك.﴾

"Had I not thought it difficult for my *Ummah*, I would have commanded that every *salah* be prayed (with a fresh *wudu*) and use of the *Siwāk* with every *wudu*."

And also in another narration which is agreed upon:

﴿لولا أن أشق على أمتي لأمرتهم بالسواك عند كل صلاة.﴾

"Had I not thought it difficult for my *Ummah,* I would have commanded them to use the *Miswāk* (tooth-stick) before every *Salah*."

Two *rak'āt* prayer after becoming pure

Due to the *hadīth* of Abu Hurayrah ﷺ that the Messenger ﷺ said to Bilal ﷺ:

﴿يا بلال حدثني بأرجى عمل عملته في الإسلام، فإني سمعت دف نعليك بين يدي في الجنة؟ قال: ما عملت عملاً أرجى عندي من أني لم أتطهر طهوراً، في ساعة من ليل أو نهار، إلا صليت بذلك الطهور ما كتب لي أن أصلي.﴾

"O Bilal, tell me about the deed for which you are most hopeful for reward in Islam, for, truly I heard the sound of your sandals in Paradise." He replied: "I did not do anything for which I am more hopeful of reward except the fact that I never perform ablution in the day or night without praying what I must pray after such ablution." (Agreed upon)

The *Azān* (call to prayer), praying in the first line and making the *Takbeer* for the *Salah*: due to the *hadīth* of the Messenger of Allah ﷺ:

﴿لو يعلم الناس ما في النداء والصف الأول، ثم لم يجدوا إلا أن يستهموا عليه لاستهموا، ولو يعلمون ما في التهجير لاستبقوا إليه، ولو يعلمون ما في العتمة والصبح لأتوهما ولو حبوا.﴾

"If the people knew the reward for pronouncing the *azān* and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots

they would draw lots, and if they knew the reward of the *Zuhr* prayer (in the early moments of its stated time) they would race for it (go early) and if they knew the reward of *'Isha* and *Fajr* (morning) prayers in congregation, they would come to offer them even if they had to crawl." (Agreed upon).

The *hadīth* of al-Barā' reported by Ahmad and an-Nasaa'i, with an *isnad* al-Mundhiri said is a reliable *hasan* transmission that the Prophet ﷺ said:

﴿إن الله وملائكته يصلون على الصف المقدم، والمؤذن يغفر له مدى صوته، وصدقه من سمعه من رطب ويابس، وله أجر من صلى معه.﴾

"Allah and the angels send blessings on the front row and the *Mu'azzin* is forgiven as far his voice reaches, and whoever listened to him, whether living or non living creatures would agree with him, and he has the reward of those who pray with him."

Responding to the *Mua'zzin*: due to the *hadīth* of Sa'eed al-Khudri who said that the Messenger of Allah ﷺ said:

﴿إذا سمعتم المؤذن فقولوا مثل ما يقول.﴾

"When you hear the *azān*, repeat what the *Mu'azzin* says." (Agreed upon).

In the narration reported by Muslim on the authority of 'Abd Allah b. 'Amr b. al-'Aas ﷺ, that he heard the Prophet ﷺ say:

﴿إذا سمعتم المؤذن فقولوا مثل ما يقول، ثم صلوا عليّ، فإنه من صلى عليّ صلاة صلى الله بها عشرا، ثم سلوا الله لي الوسيلة، فإنها منزلة في الجنة لا تنبغي إلا لعبد من عباد الله، وأرجو أن أكون أنا هو، فمن سأل لي الوسيلة حلت له الشفاعة.﴾

"When you hear the *mu'azzin*, repeat his very words, and then send blessings on me, for whoever sends me blessings once, Allah will bless him ten times in return. Then beseech Allah to grant me *wasilah*, which is a place in Paradise only due to one of Allah's servants. I hope I will be that servant! Whoever asks *wasilah* for me, I shall intercede for him."

And in the *hadīth* of Jabir reported by al-Bukharī that the Messenger of Allah ﷺ said:

﴿من قال حين يسمع النداء اللهم رب هذه الدعوة التامة، والصلاة القائمة، آت محمداً الوسيلة والفضيلة، وابعثه مقاماً محموداً الذي وعدته، حلت له شفاعتي يوم القيامة.﴾

"Whoever, after listening to the *azān* (for the prayer) says, 'O Allah, the Lord of this complete call and of this prayer, which is going to be established! Give Muhammad *al-Wasila* and *al-Fadila* and raise him to *al-Maqam-al-Mahmud* which You have promised him,' will be granted my intercession for him on the Day of Resurrection." After listening to the *azān* means once it has finished.

Supplication between the *Azān* and *Iqaamah* (announcing the beginning of the obligatory prayer): due to the *hadīth* of Anas reported by Abu Dawud, at-Tirmidhi, an-Nasaa'I, Ibn Khuzaymah and Ibn Hibbaan in their *Sahīhs* that the Messenger of Allah ﷺ said:

﴿الدعاء بين الأذان والإقامة لا يرد.﴾

"The *du'a* between the *azān* and the *iqaamah* is not refused."

Building of Mosques: due to the *hadīth* of 'Uthman ﷺ:

﴿من بنى مسجداً يبتغي به وجه الله بنى الله له بيتاً في الجنة.﴾

"He who built a mosque for Allah, the Exalted, Allah would build for him a house in Paradise." (Agreed upon)

Walking to the mosque to pray: due to the *hadīth* of Abu Hurayrah ﷺ who said that the Messenger of Allah ﷺ said:

﴿صلاة الرجل في الجماعة تضعف صلاته في بيته وفي سوقه خمساً وعشرين درجة، وذلك أنه إذا توضأ فأحسن الوضوء، ثم خرج إلى الصلاة لا يخرجه إلا الصلاة، لم يخط خطوة إلا رفعت له بها درجة وحط عنه بها خطيئة، فإذا صلى، لم تزل الملائكة تصلي عليه ما دام في مصلاه: اللهم صل عليه، اللهم ارحمه، ولا يزال في صلاة ما انتظر الصلاة.﴾

"The prayer of a man in congregation is twenty-five times more superior (in reward) to his prayer in his house or market - and this is because he makes the *wudu'* and perfects it and goes to the mosque with the sole purpose of performing the *salah*. He does not then take a step without being raised a degree and having one of his sins erased. Once he prayed and as long as he did not lose his *wudu*, the angels keep on praying [for him] 'O Allah, bless him. O Allah, have mercy on him.' And he is considered in *salah* as long as he is waiting for the *salah*." (Agreed upon).

The *hadīth* of Abu Musa ﷺ that the Messenger of Allah ﷺ said:

﴿إن أعظم الناس أجراً في الصلاة أبعدهم إليها ممشى فأبعدهم، والذي ينتظر الصلاة حتى يصليها مع الإمام، أعظم أجراً من الذي يصليها ثم ينام.﴾

"The person who will receive the highest reward for *salah* (prayer) is the one who comes to perform it in the mosque from the farthest distance. And he who waits for *salah* to perform it with the Imam (in congregation) will have a

greater reward than the one who observes it alone and then goes to sleep." (Agreed upon)

Praying the supererogatory prayers (*nāfilah*) in the homes: Due to the *hadīth* of Ibn 'Umar who said the Prophet ﷺ said:

﴿اجعلوا من صلاتكم في بيوتكم ولا تتخذوها قبوراً.﴾

"Offer some of your prayers (*salah)* in your homes and do not turn them into graves."

Also due to the *hadīth* of Zayd b. Thabit who narrated that the Messenger of Allah ﷺ said:

﴿... فصلوا أيها الناس في بيوتكم فإن أفضل الصلاة صلاة المرء في بيته إلا المكتوبة.﴾

"O people, pray in your homes for the best prayer is the person's prayer in his house except the obligatory prayers." (Agreed upon)

Praying at night (*Qiyām al-layl*):

Due to His ﷻ saying:

﴿تَتَجَافَى جُنُوبُهُمْ عَنْ الْمَضَاجِعِ.﴾

"Their sides forsake their beds" [TMQ Sajdah:16]

and His ﷻ saying:

﴿كَانُوا قَلِيلاً مِنْ اللَّيْلِ مَا يَهْجَعُونَ.﴾

"They used to sleep but little by night [invoking their Lord (Allah) and praying, with fear and hope].." [TMQ az-Zāriyāt:17]

Also Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿يعقد الشيطان على قافية رأس أحدكم إذا هو نام ثلاث عقد، يضرب على كل عقدة: عليك ليل طويل فارقد، فإذا استيقظ فذكر الله تعالى انحلت عقدة، فإذا توضأ انحلت عقدة، فإن صلى انحلت عقده كلها، فأصبح نشيطاً طيب النفس، وإلا أصبح خبيث النفس كسلان.﴾

"Satan puts three knots at the back of the head of any of you if he is asleep. On every knot he reads and exhales the following words: The night is long, so stay asleep. When one wakes up and remembers Allah, one knot is undone; and when one performs ablution, the second knot is undone, and when one prays the third knot is undone and one gets up energetic with a good heart in the morning; otherwise one gets up in bad spirits and lazy." (Agreed upon)

And the *hadīth* of Ibn Mas'ud who said that he mentioned to the Prophet ﷺ the example of a man who slept all night until he woke up in the morning. The Prophet ﷺ said:

﴿ذاك رجل بال الشيطان في أذنيه أو قال في أذنه.﴾

"That is a man in whose ears (or he might have said ear) the *Shaytan* has urinated." (Agreed upon).

It is *sunnah* to make *Witr* the last prayer of the night due to the *hadīth* of Ibn 'Umar ﷺ who narrated that the Prophet ﷺ said:

﴿اجعلوا آخر صلاتكم بالليل وتراً.﴾

"Make *Witr* the last prayer of the night." (Agreed upon).

Having a bath on the day of *Jumu'ah*: due to the *hadīth* of Ibn 'Umar ﷺ that the Messenger of Allah ﷺ said:

﴿إذا جاء أحدكم الجمعة فليغتسل.﴾

"The one who comes to pray the *Jumu'ah salah* let him take a bath (before he comes." (Agreed upon).

Salaman al-Faarisi ﷺ narrated that the Messenger of Allah ﷺ said:

﴿من اغتسل يوم الجمعة وتطهر بما استطاع من طهر ثم ادَّهن أو مسَّ من طيب، ثم راح فلم يفرق بين اثنين فصلى ما كتب له ثم إذا خرج الإمام أنصت غفر له ما بينه وبين الجمعة الأخرى.﴾

"Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with scent, then proceeds (for the *Jumua* prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the *Khutba,* his sins between the present and the next Friday would be forgiven." Reported by al-Bukharī.

Charity: Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿من تصدق بعدل تمرة من كسب طيب –ولا يقبل الله إلا الطيب– فإن الله يتقبلها بيمينه ثم يربيها لصاحبها، كما يربي أحدكم فلوه حتى تكون مثل الجبل.﴾

"If one gives in charity what equals one date-fruit from the honestly-earned money and Allah accepts only the honestly earned money Allah takes it in His right (hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much that it becomes as big as a mountain." (Agreed upon).

It is reported that 'Iddi b. Hatim ﷺ said: I heard the Messenger of Allah ﷺ say:

﴿ما منكم من أحد إلا سيكلمه الله ليس بينه وبينه ترجمان، فينظر أيمن منه فلا يرى إلا ما قدم، وينظر أشأم منه فلا يرى إلا ما قدم، وينظر بين يديه فلا يرى إلا النار تلقاء وجهه، فاتقوا النار ولو بشق تمرة.﴾

"(On the Day of Judgment) none of you will have an interpreter between him and Allah, He will look to his right and he will see nothing but that which he earned , and then he will look to his left and will see nothing but Hell-fire. Then he will look to the front and he will see nothing but the Fire in front of him. And so, any (each one) of you should save himself from the fire even by giving half of a date-fruit (in charity)."

The *hadīth* of Jabir reported by Abu Ya'la with a sound *isnad* and declared authentic by al-Hākim and adh-Dhahabi that the Messenger of Allah ﷺ said to Ka'b 'Ujrah:

﴿يا كعب بن عجرة، الصلاة قربان والصيام جنة، والصدقة تطفئ الخطيئة كما يطفئ الماء النار ....﴾

O Ka'b b.'Ujrah, the prayer is drawing closer to Allah, fasting is a shield and charity wipes out sins as the water puts out the fire…'

The best charity is that which has been given in secret due to the *hadīth* of Abu Hurayrah ﷺ regarding the seven who Allah will give His shade on the Last Day. One of the seven is;

﴿ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تنفق يمينه.﴾

"And a man who gave charity secretly such that his left hand did not know what his right hand gave."

Also the charity given to ones relatives due to the *hadīth* of Zaynab ath-Thaqafiyyah who said:

﴿لهما أجران أجر القرابة وأجر الصدقة.﴾

"They have two rewards; the reward of giving to one's relatives and the reward of giving charity."

Loan: due to the *hadīth* of 'Abd Allah b. Mas'ud reported by Ibn Mājah, Ibn Hibbaan and al-Bayhaqi, that the Prophet ﷺ said:

﴿ما من مسلم يقرض مسلماً قرضاً مرتين إلا كان كصدقتها مرة.﴾

"No Muslim gives a loan to a Muslim twice except it will be like he has given a charity once."

Giving respite and forgiving the poor among the debtors:

Abu Mas'ud ﷺ said I heard the Messenger of Allah ﷺ say:

﴿إن رجلاً ممن كان قبلكم أتاه الملك ليقبض روحه، فقال هل عملت من خير؟ قال ما أعلم، قيل له انظر، قال ما أعلم شيئاً غير أني كنت أبايع الناس في الدنيا، فأنظر الموسر، وأتجاوز عن المعسر فأدخله الله الجنة.﴾

"From among the people preceding your generation, there was a man whom the angel of death visited to capture his soul. (So his soul was captured) and he was asked if he had done any good deed.' He replied, 'I don't remember any good deed.' He was asked to think it over. He said, 'I do not remember, except that I used to trade with the people in the world and I used to give a respite to the rich and forgive the poor (among my debtors). So Allah made him to enter Paradise."

Giving people food: due to the *hadīth* of 'Abd Allah b. 'Amr who asked the Messenger of Allah: which Islam is best? He said:

﴿تطعم الطعام وتقرأ السلام على من عرفت ومن لم تعرف.﴾

"You should give food and *salaams* to those you know and don't know." (Agreed upon)

Giving water: to every thirsty being: due to the *hadīth* of Abu Hurayrah ﷺ who said that the Messenger of Allah ﷺ said:

﴿بينما رجل يمشي بطريق اشتد عليه الحر، فوجد بئراً فنزل فيها فشرب ثم خرج، فإذا كلب يلهث يأكل الثرى من العطش، فقال الرجل: لقد بلغ هذا الكلب من العطش مثل الذي كان مني، فنزل البئر فملأ خفه ماء، ثم أمسكه بفيه حتى رقي، فسقى الكلب، فشكر الله له، فغفر له. قالوا يا رسول الله: إن لنا في البهائم أجراً؟ فقال: في كل كبد رطبة أجر.﴾

"While a man was walking along a road, he became very thirsty and found a well. He lowered himself into the well, drank, and came out. Then, suddenly there was a dog protruding its tongue out and eating the soil out of thirst. The man said: 'This dog has become exhausted from thirst in the same way as I.' He lowered himself into the well again and filled his shoe with water. He gave the dog some water to drink. He thanked God, and [his sins were] forgiven.' The Prophet was then asked: 'Is there a reward for us in our animals?' He said: 'There is a reward in every living thing.'" (Agreed upon)

Supererogatory fast: It has been narrated that Abu Umaamah said:

﴿قلت يا رسول الله مرني بعمل قال عليك بالصوم فإنه لا عدل له، قلت: يا رسول الله مرني بعمل، قال عليك بالصوم فإنه لا عدل له، قلت: يا رسول الله مرني بعمل، قال: عليك بالصوم فإنه لا مثل له.﴾

"I came to the Messenger of Allah and said: 'Order me to do a deed that will allow me to enter Paradise.' He said: 'Stick to fasting, as there is no equivalent to it.' Then I came to him again and he said: 'Stick to fasting.'"

Reported by an-Nasaa'i and Ibn Khuzaymah in his *Sahīh*. Al-Hākim has graded it *sahīh* and adh-Dhahabi agreed. This is regarding the people generally. As for the fighters in the path of Allah specifically Abu Sa'eed ﷺ narrated that the Messenger of Allah ﷺ said:

﴿ما من عبد يصوم يوماً في سبيل الله تعالى، إلا باعد الله بذلك اليوم وجهه عن النار سبعين خريفاً.﴾

"No servant fasts on a day in the path of Allah except that Allah removes the hellfire seventy years further away from his face." (Agreed upon).

It is also *sunnah* to fast on the six days of *Shawwaal*, the fast of *'Arafah*, fasting in the month of *Muharram* (especially *Ashurah*), fasting three days every month and fasting on Mondays and Thursdays.

The night prayer (*qiyām*) in Ramadaan, especially *Laylat al-Qadr* and the last ten days:

Abu Hurayrah ﷺ narrated that:

﴿من قام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه.﴾

"He who observes optional prayer (*Tarawih* prayers) throughout Ramadaan, out of Faith and in the hope of earning reward will have his past sins pardoned." (Agreed upon)

It is also narrated from Abu Hurayrah ﷺ that the Prophet ﷺ said:

﴿من قام ليلة القدر إيماناً واحتساباً غفر له ما تقدم من ذنبه.﴾

"Whosoever performs (optional *Taraweeh*) prayers at night during the month of Ramadaan, with Faith and in the hope of receiving Allah's reward, will have his past sins forgiven." (Agreed upon).

Ayisha (ra) narrated:

﴿كان رسول الله إذا دخل العشر أحيا الليل، وأيقظ أهله، وجد وشد المئزر.﴾

"When the month of Ramadaan enters its last ten days, the Messenger of Allah ﷺ spends his night praying and wakes up his family to join him, and he would tighten his belt." (Agreed upon).

The *hadīth* of Anas ﷺ narrates that the Messenger of Allah ﷺ said:

﴿تسحروا فإن في السحور بركة.﴾

"Have *Suhūr* for there is blessing in it." (Agreed upon)

Delaying the breaking of the fast: this is due to the *hadīth* of Sahl b. Sa'd who aid the Messenger of Allah ﷺ said:

﴿لا يزال الناس بخير ما عجلوا الفطر.﴾

"The people will remain in goodness as long as they delay the breaking of the fast." (Agreed upon)

It is recommended to break the fast with a date and if there are no dates then it should be with water. This is due to the *hadīth* of Salman b. 'Aamir ad-Dabi on whose authority Ibn Hibbaan and Ibn Khuzaymah reported in their *Sahīhs*. At-Tirmidhi also reported this *hadīth* and said it is *hasan sahīh*. The *hadīth* states that the Prophet ﷺ said:

﴿إذا أفطر أحدكم فليفطر على تمر فإنه بركة، فإن لم يجد تمراً فالماء فإنه طهور.﴾

"When one of you breaks his *Sawm* (fasting), let him break it on dates for it is a blessing; if he does not have any, break his fast with water."

The *hadīth* of Anas ﷺ reported by Hākim and Ibn Khuzaymah carries the same meaning.

Inviting a fasting person for *Iftār (ie the breaking of the fast:* this is due to the *hadīth* reported by Ibn Hibbaan and Ibn Khuzaymah in their *Sahīh*. At-Tirmidhi reported it and said the *hadīth* is *hasan sahīh*. The *hadīth* is narrated on the authority of Zayd b. Khalid al-Juhani who said the Messenger of Allah ﷺ said:

﴿من فطر صائماً كان له مثل أجره، غير أنه لا ينقص من أجر الصائم شيء.﴾

"Anyone who invites others to break their fast at dusk will have his sins forgiven and be saved from Hell. He will receive a reward equal to a fasting person without reducing his own rewards at all."

Performing *'Umrah*: due to the *hadīth* of Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said:

﴿العمرة إلى العمرة كفارة لما بينهما، والحج المبرور ليس له جزاء إلا الجنة.﴾

"(The performance of) *'Umrah* is an expiation for the sins committed (between it and the previous one). And the reward of *Hajj Mabrur* (the one accepted by Allah) is nothing except Paradise." (Agreed upon)

The performance of *'Umrah* in Ramadaan is equal to a *Hajj*. It is narrated in the *hadīth* of Anas ﷺ that the Messenger of Allah ﷺ said:

﴿عمرة في رمضان تعدل حجة.﴾

"Performing *'Umrah* in Ramadhan is equal to a Hajj." (Agreed upon).

Good deeds in the 10 days of *Zul Hijjah*: This is due to the *hadīth* of Ibn 'Abbas ﷺ reported by al-Bukharī that the Messenger of Allah ﷺ said:

﴿ما من أيام، العمل الصالح فيها أحب إلى الله عز وجل، من هذه الأيام – يعني أيام العشر– قالوا: يا رسول الله ولا الجهاد في سبيل الله، قال: ولا الجهاد في سبيل الله، إلا رجل خرج بنفسه وماله ثم لم يرجع من ذلك بشيء.﴾

"There are no days in which good deeds are more beloved to Allah than in these ten days." The companions asked him, "Not even *Jihād* for the sake of Allah?" He replied, "Not even *Jihād* for the sake Allah-except for a man who goes out with his self and wealth, and returns with neither"

Asking for martyrdom: this is according to the *hadīth* of Sahl b. Haneef ﷺ reported by Muslim that the Messenger of Allah ﷺ said:

﴿من سأل الله الشهادة بصدق بلغه الله منازل الشهداء وإن مات على فراشه.﴾

"He who asks Allah for martyrdom, Allah will raise him to the high status of the martyrs, even if he dies on his bed."

Reciting *Surah al-Kahf* or ten *ayahs* from its beginning or its end: This is according to the *hadīth* of Abu Darda' ﷺ reported by Muslim that the Prophet ﷺ said:

﴿من حفظ عشر آيات من أول سورة الكهف عصم من الدجال.﴾

"Whoever memorised the first ten ayahs of *Surah Kahf* will be saved from the *Dajjal*."

And in another version:

﴿من آخر سورة الكهف.﴾

"From the end of *Sura Kahf*."

So that the Muslim can protect himself from *Dajjaal* he should read *surah al-Kahf* completely on Friday night and read it completely on Friday itself. Ash-Shafi'i preferred this as mentioned in his *al-Umm* where he said: "This is due to what has been reported about this."

Generosity in buying and selling, paying debts and demanding the payment of debts:

Al-Bukharī reported from Jabir ﷺ who narrated that the Messenger of Allah ﷺ said:

﴿رحم الله رجلاً سمحاً إذا باع، وإذا اشترى، وإذا اقتضى.﴾

"May Allah have mercy on the man who is easy when he buys and when he sells and when he demands (his due)."

Abu Hurayrah ﷺ narrated that:

﴿أن رجلاً أتى النبي يتقاضاه، فأغلظ له، فهمّ به أصحابه، فقال رسول الله: دعوه، فإن لصاحب الحق مقالاً، ثم قال أعطوه سناً مثل سنه، قالوا: يا

رسول الله لا نجد إلا أمثل من سنه، قال: أعطوه، فإن خيركم أحسنكم قضاء.﴾

A man came to the Prophet demanding his debts and behaved rudely. The companions of the Prophet intended to harm him, but Allah's Messenger ﷺ said (to them), "Leave him, for the creditor (i.e. owner of a right) has the right to speak." Allah's Messenger then said, "Give him a camel of the same age as that of his." The people said, "O Allah's Messenger! There is only a camel that is older than his." Allah's Messenger said, "Give (it to) him, for the best amongst you is he who pays the rights of others handsomely." (Agreed upon).

And in the *hadīth* of Jabir ﷺ:

﴿أن النبي اشترى منه بعيراً فوزن له فأرجح.﴾

"The Prophet bought a camel from him and weighed (and repaid) him the price of the camel and more." (Agreed upon)

Sending blessings upon the Messenger of Allah ﷺ:

He ﷻ said:

﴿إِنَّ اللَّهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.﴾

"Allah sends His Salat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salutations (ask Allah to bless) upon him (Muhammad), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salamu 'Alaikum)." [TMQ 33:56]

Also Muslim reported on the authority of ‘Abd Allah b. ‘Amr ﷺ who said he heard the Messenger of Allah ﷺ say:

﴿من صلى عليّ صلاة صلى الله عليه بها عشرا.﴾

“For the one who sends blessings upon me once, Allah will send tenfold blessing in return.”

Hiding the private lapses of the obedient Muslim: The Muslim who commits a sin does so either secretly or publicly. One should hide the shortcomings of the former due to the *hadīth* of Ibn ‘Umar ﷺ that the Prophet ﷺ said:

﴿... ومن ستر مسلماً ستره الله يوم القيامة.﴾

“Whosoever hides the defects of a Muslim Allah will hide the defects of that person in the Hereafter.” (Agreed upon).

And the *hadīth* reported by Muslim that Messenger of Allah ﷺ said:

﴿... من ستر مسلماً ستره الله في الدنيا والآخرة ...﴾

“Whosoever hides the defects of a Muslim in this world, Allah, the Almighty would hide the defects of that person both in this world and in the Hereafter.”

The *hadīth* of ‘Utbah b. ‘Aamir reported by Ibn Hibbaan in his *Sahīh*. Al-Hākim graded it as *sahīh* and adh-Dhahabi agreed. ‘Utbah ﷺ says: I heard the Messenger of Allah ﷺ say:

﴿من ستر عورة فكأنما استحيا موءودة في قبرها.﴾

“The one who concealed a defect is like the one who saved a girl who had been buried alive.”

As for the one who publicly commits sin there is no question of hiding it because he himself has exposed it. The cover of Allah ﷻ is removed from him. Such an action is *harām* due to the

hadīth of Hurayrah ﷺ where he says: I heard the Messenger of Allah ﷺ say:

﴿كل أمتي يعافى إلا المجاهرين، وإن من المجاهرة أن يعمل الرجل بالليل عملاً ثم يصبح وقد ستره الله، فيقول: يا فلان عملت البارحة كذا وكذا، وقد بات يستره ربه، ويصبح يكشف ستر الله عنه.﴾

"All the sins of my followers will be forgiven except those of the *Mujahirin* (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allah screens it from the public, but he comes in the morning, and says, 'O so-and-so, I did such-and-such (evil) deed yesterday,' though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allah's screen from himself."

Despite this, the Muslim should restrain his tongue from talking about those who commit sins publicly not in order to hide their defects but fear of spreading/publishing lewdness amongst the believers, to protect the tongue from idle talk unless to warn against this open *fasiq*. All of the above apply if the shortcoming is confined to the person himself and does not spread. However, harm generally relates to the state entity, the community or the *Ummah* then it must be exposed and made public. This is due to the *hadīth* of Zayd b. Arqam ﷺ who said:

﴿كنت في غزاة فسمعت عبد الله بن أبي يقول: لا تنفقوا على من عند رسول الله حتى ينفضوا من حوله، ولئن رجعنا إلى المدينة ليخرجن الأعز منها الأذل، فذكرت ذلك لعمي أو لعمر فذكره للنبي فدعاني فحدثته ... الحديث.﴾

While I was taking part in a *Ghazwa*. I heard 'Abd Allah b. Ubay (bin Abi Salul) saying. "Don't spend on those who are with Allah's Messenger, that they may disperse and go

away from him. If we return (to Medina), surely, the more honourable will expel the most mean amongst them." I reported that (saying) to my uncle or to 'Umar who, in his turn, informed the Prophet ﷺ of it. The Prophet ﷺ called me and I narrated to him the whole story…" (Agreed upon).

Muslim records the version:

﴿... فأتيت النبي فأخبرته بذلك ...﴾

"…I came to the Prophet and informed him of this…"

This action of 'Abdullah b. Ubay and those close to the hypocrites, he used to hide due to the fact that when the Messenger of Allah ﷺ asked him he denied it, as it is understood from the hadīth. Thus the information carried by Zayd b. Arqam ﷺ took the form of spying. If the prohibited matter was allowed, it would become obligatory. Thus carrying information in this case is obligatory for the expected harm is general/common.

Forgiveness, controlling ones anger and enduring the harm:

He ﷻ said:

﴿وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنْ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ.﴾

"Those who repress anger, and who pardon men; verily, Allah loves Al-Muhsinun (those who do good)." [TMQ Aali 'Imrān:134]

﴿وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الأُمُورِ.﴾

"And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allah." [TMQ ash-shura:43]

﴿فَاصْفَحْ الصَّفْحَ الْجَمِيلَ.﴾

"*So overlook (O Muhammad), their faults with gracious forgiveness.*" [TMQ Al-Hijr:85]

﴿وَأَعْرِضْ عَنْ الْجَاهِلِينَ.﴾

"And turn away from the foolish (i.e. don't punish them)." [TMQ Al-A'raaf:191]

Muslim reported on the authority of Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said:

﴿ما نقصت صدقة من مال، وما زاد الله عبداً بعفو إلا عزا، وما تواضع أحد لله إلا رفعه الله.﴾

"*Sadaqah* does not decrease property, and Allah only increases a slave in worth for his restraint, and no slave is humble but that Allah raises him."

Ahmad reported with a *jayyid isnad* on the authority of 'Abd Allah b. 'Amr b. al-'Aas ﷺ that the Prophet ﷺ said:

﴿ارحموا ترحموا واغفروا يغفر لكم.﴾

"Show compassion to people and you shall be shown compassion, forgive other and you shall be forgiven."

Also Ahmad reported with a chain of reliable transmitters on the authority of 'Ubaadah b. Saamit ﷺ who said:

﴿ما من رجل يجرح في جسده جراحة فيتصدق بها، إلا كفر الله تبارك وتعالى عنه مثل ما تصدق به.﴾

"Any person given a wound in his body and he then gives it as a sadaqah, Allah *tabaraka wa ta'ala* would garnt him remission equal to that which he gave in *sadaqah.*"

Al-Bukharī reported on the authority of Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said:

﴿ليس الشديد بالصرعة، إنما الشديد الذي يملك نفسه عند الغضب.﴾

"He is not strong and powerful who throws people down, but he is strong who controls himself from anger."

Muslim reported on the authority of Abu Hurayrah ﷺ that:

﴿أن رجلاً قال يا رسول الله، إن لي قرابة أصلهم ويقطعوني، وأحسن إليهم ويسيئون إلي، وأحلم عنهم ويجهلون علي، فقال: لئن كنت كما قلت فكأنما تسفهم الملّ، ولا يزال معك من الله تعالى ظهير عليهم ما دمت على ذلك.﴾

"A man came to the Prophet ﷺ and said, O Messenger of Allah ﷺ, I have relatives with whom I keep good relations, but they cut off relations with me, I forgive them, but they oppress me, I do good to them, but they treat me badly, should I get even with them (treat them as bad as they treat me)? The Prophet ﷺ replied: "No, If you do so, all the relations will be cut off this way. On the contrary, be generous and keep in touch with them, you will always have support from Allah ﷻ as long as you stay this way."

Al-Barjilaani reported with a sound *isnad* on the authority of Sufyan b. 'Uyaynah who said: 'Umar ﷺ said to Ibn 'Ayyash who caused him harm and pain. O you man, do not exceed in abusing us, and leave an opportunity for peace, because we do not reward the one who disobeys Allah *'azza wa jalla* on our side (by insulting us) more than we obey Allah ﷻ regarding him.

Bringing reconciliation between people:

He ﷻ said:

﴿لاَ خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلاَّ مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلاَحٍ بَيْنَ النَّاسِ.﴾

"There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allah's Cause), or Ma'ruf (all the good and righteous deeds which Allah has ordained), or conciliation between mankind." [TMQ an-Nisā:114]

He ﷻ said:

﴿وَالصُّلْحُ خَيْرٌ.﴾

"And making peace is better." [TMQ an-Nisā:128]

He ﷻ said:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ.﴾

"The believers are nothing else than brothers. So make reconciliation between your brothers." [TMQ Al-Hujurāt 49:10]

Al-Bukharī and Muslim reported on the authority of Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said:

﴿كل سلامى من الناس عليه صدقة، كل يوم تطلع فيه الشمس تعدل بين الاثنين صدقة، وتعين الرجل في دابته تحمله عليها أو ترفع له عليها متاعه صدقة، والكلمة الطيبة صدقة، وكل خطوة تمشيها إلى الصلاة صدقة، وتميط الأذى عن الطريق صدقة.﴾

"Every person's every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; a good word is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity."

It has been narrated on the authority of Umm Kulthum daughter of Uqbah b. Abu Mu'eet that she said: I heard the Messenger of Allah ﷺ say:

﴿ليس الكذاب الذي يصلح بين الناس فينمي خيراً أو يقول خيراً.﴾

"The person who (lies) in order to conciliate between people is not a liar, when he conveys good or says (something) good." (Agreed upon)

Also it has been narrated on the authority of Sahl b. Sa'd as-Saa'idi ﷺ that:

﴿أن رسول الله بلغه أن بني عمرو بن عوف كان بينهم شر –وفي رواية البخاري شيء– فخرج رسول الله يصلح بينهم في أناس معه ...﴾

"There was some quarrel among the members of Banu 'Amr bin 'Auf. Messenger of Allah ﷺ went with some of his Companions to bring about peace between them." (Agreed upon).

Also it has been narrated on the authority of Abu Darda' ﷺ that the Messenger of Allah ﷺ said:

﴿ألا أخبركم بأفضل من درجة الصيام والصلاة والصدقة؟ قالوا: بلى، قال: إصلاح ذات البين، فإن فساد ذات البين هي الحالقة.﴾

"Do you want me to tell you what is much better than making fasting and offering prayer and charity? They said: Yes. He said: It is to remove discord that exists between people. This is because the enmity between people is destroying".

Reported by Ahmad and Ibn Hibbaan in their *Sahīhs*. At-Tirmidhi also reported it and graded it *hasan sahīh*.

Visiting the graves: Abu Hurayrah ﷺ narrated that the Prophet ﷺ visited the grave of his mother and he cried and thus made everyone else around him cry. He ﷺ said:

﴿استأذنت ربي في أن استغفر لها فلم يؤذن لي، واستأذنته في أن أزور قبرها فأذن لي، فزوروها فإنها تذكر الموت.﴾

"I asked permission from my Lord so that I can seek forgiveness for her (meaning his mother) but He did not permit me. I asked for permission to visit her grave and he permitted. So visit them for indeed they remind one of death." (It means visit the graves).

Consistency in action: What is intended here is the recommended (*mandūb*) action and not the obligatory actions which are binding and do not apply here. Anyone who chooses to undertake a *sunnah* let him do it consistently, even if they were little.'Ayisha narrated that the Prophet ﷺ

﴿أن النبي دخل عليها وعندها امرأة، قال: من هذه؟ قالت هذه فلانة تذكر من صلاتها قال: مه، عليكم بما تطيقون، فوالله لا يمل الله حتى تملوا. وكان أحب الدين إليه ما داوم عليه صاحبه.﴾

The Prophet ﷺ came in when a woman was sitting beside me. He asked me, "Who is she?" I said: "She is the one whose performance of *Salah* (prayer) has become the talk of the town." Addressing her, he ﷺ said, "(What is this!) You are required to take upon yourselves only what you can carry out easily. By Allah, Allah ﷻ does not withhold His Mercy and forgiveness of you until you neglect and give up (good works). Allah ﷻ likes of the deeds best those which a worshipper can carry out constantly." (Agreed upon)

It has been narrated that 'Abdullah b. 'Amr ﷺ said: The Messenger of Allah ﷺ said:

﴿يا عبد الله لا تكن مثل فلان، كان يقوم الليل، فترك قيام الليل.﴾

"O Abdullah! Do not be like so-and-so. He used to pray at night and then left it." (Agreed upon).

14. The best of you in morals

Morals are the traits or characteristics and they need to be regulated according to the *Sharī'ah*. What the *Sharī'ah* has said from these morals as pretty (*hasan*) is considered pretty and what the *Sharī'ah* has said as ugly (*qabeeh*) is considered ugly. This is because morals are a part of *Sharī'ah* and part of Allah's orders and prohibitions. The *Sharī'ah* encourages exhibiting of good morals and forbade ones that are bad. The Muslim, and especially the *Da'wah* carrier, must seek to be characterised with the good morals in accordance with the relevant *Sharī'ah* rules. It is also worth mentioning and focusing on the point that the morals need to be based on the basis of the Islamic *'Aqīdah* and the Muslims need to embrace them on the premise that they are orders and prohibitions of Allah ﷻ. So he is honest because Allah ﷻ has ordered that he be honest, he is trustworthy because Allah ﷻ has ordered the keeping of trusts (*Amanah*). He does not engage in morals because of any material benefit such that people buy from him or they elect him. This is what distinguishes the honesty of the Muslim from the honesty of the *Kāfir*. The former is true honesty because Allah ﷻ has ordered him to be honest while the latter is honesty for the sake of a benefit, both are worlds apart.

Here are some texts relating to honesty:

'Abdullah b. 'Amr ﷺ narrated that the Messenger of Allah ﷺ said:

﴿إن من خياركم أحسنكم أخلاقاً.﴾

"The best amongst you is the one best in morals." (Agreed upon)

Nawas b. Sam'aan ﷺ narrated: I asked the Messenger of Allah ﷺ about piety and sin. He ﷺ said:

﴿البرّ حسن الخلق، والإثم ما حاك في نفسك وكرهت أن يطلع عليه الناس﴾

"Righteousness is good morality, and wrongdoing is that which wavers in your soul and which you dislike people finding out about." Reported by Muslim.

Narrated by Abu ad-Darda' ﷺ that the Prophet ﷺ said:

﴿ما شيء أثقل في ميزان المؤمن يوم القيامة من خلق حسن، وإن الله يبغض الفاحش البذيء.﴾

"On the Day of Resurrection, nothing will weigh better in the scales for any of Allah's servants than good character. Truly Allah detests the wicked and foul-tongued."

Reported by Ibn Hibbaan in his *Sahīh* and at-Tirmidhi who said the *hadīth* is *hasan sahīh*.

Abu Hurayrah ﷺ narrated: The Messenger of Allah ﷺ was asked about the thing most that would admit people into *Jannah*, he said:

﴿تقوى الله تعالى وحسن الخلق.﴾

"Fear (*taqwa*) of Allah Almighty and good morals."

He was asked about the thing that would most that would take people to Hell-fire and he said:

﴿الفم والفرج.﴾

"The mouth and the private parts." At-Tirmidhi said the *hadīth* is *hasan sahīh*. Ibn Hibbaan reported it in his *Sahīh*. Al-Bukharī reported it in *al-Adāb al-Mufrad*. Ibn Mājah, Ahmad and al-Hākim have also reported it.

Narrated by Abu Umaamah ﷺ that the Messenger of Allah ﷺ said:

﴿لأنا زعيم ببيت في ربض الجنة لمن ترك المراء وإن كان محقاً، وببيت في وسط الجنة لمن ترك الكذب وإن كان مازحاً، وببيت في أعلى الجنة لمن حسن خلقه.﴾

"I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he were in the right, a house in the middle of Paradise for a man who avoids lying even if he were joking, and a house in the upper part of Paradise for a man whose character is good." Reported by Abu Dawud, an-Nawawi said the *hadīth* is sound.

Abu Hurayrah ﷺ reported that the Messenger of Allah ﷺ said:

﴿أكمل المؤمنين إيماناً أحسنهم خلقاً، وخياركم خياركم لنسائهم.﴾

"The one who has the most perfect *Imān* amongst you is the one with the most beautiful morals and the best of you is the who is best to his wives." Reported by at-Tirmidhi who said the *hadīth* is *hasan sahīh*. Also reported by Ahmad, Abu Dawud and Ibn Hibbaan in his *Sahīh*.

On the same subject *hadīths* has been narrated by 'Ayisha, Abu Dharr, Jabir, Anas, Usāmah b. Shurayk, Mu'aaz and 'Umayr b. Qataadah and Abu Tha'labah al-Khushani ﷺ and all these are graded as *hasan*.

Examples of good morals:

a) Modesty *(Hayā')*

Ibn 'Umar ﷺ narrated that the Messenger of Allah ﷺ passed by a man from Ansar.

﴿دعه فإن الحياء من الإيمان.﴾

"Leave him alone, for modesty is part of *Imān*." (Agreed upon)

'Imrān b. Husayn ﷺ narrated that the Messenger of Allah ﷺ said:

﴿الحياء لا يأتي إلا بخير.﴾

"Modesty brings nothing but goodness." (Agreed upon).

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿الإيمان بضع وسبعون –أو بضع وستون– شعبة، فأفضلها: قول لا إله إلا الله، وأدناها: إماطة الأذى عن الطريق، والحياء شعبة من الإيمان.﴾

"*Imān* has more than seventy (according to some sixty) branches, of which the most important is saying *la ilaha illa Allah*, and the least one is to remove some obstacle (stone, wood, thorn, etc) from the way; and modesty also is a special requisite of *Imān*." (Agreed upon)

b) Gentleness, deliberation and kindness:

Ibn 'Abbas ﷺ and Abu Sa'eed al-Khudri ﷺ reported that the Messenger of Allah ﷺ said to Ashajj 'Abd al-Qays:

﴿إن فيك لخصلتين يحبهما الله الحلم والأناة.﴾

"You have two characteristics which Allah likes: gentleness and deliberation." Reported by Muslim.

'Ayisha (ra) reported that the Prophet ﷺ said:

﴿إن الله رفيق يحب الرفق في الأمر كله.﴾

"Allah is gentle and loves gentleness in all things" Reported by Muslim.

'Ayisha (ra) reported that the Prophet ﷺ said:

﴿إن الله رفيق يحب الرفق، ويعطي على الرفق ما لا يعطي على العنف، وما لا يعطي على ما سواه.﴾

"Allah is gentle and loves gentleness in all things. He grants on account of gentleness what he does not grant for harshness or anything else." Reported by Muslim.

'Ayisha (ra) reported that the Prophet ﷺ said:

﴿إن الرفق لا يكون في شيء إلا زانه، ولا ينزع من شيء إلا شانه.﴾

"Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it disfigures it." Reported by Muslim.

Jabir b. 'Abdullah ﷺ narrated: I heard the Messenger of Allah ﷺ say:

﴿من يحرم الرفق يحرم الخير.﴾

"The one who is deprived of gentleness is deprived of goodness." Reported by Muslim.

'Ayisha (ra) narrated: I heard the Messenger of Allah ﷺ say in my house:

﴿اللهم من ولي من أمر أمتي شيئاً فشق عليهم فاشقق عليه، ومن ولي من أمر أمتي شيئاً فرفق بهم فارفق به.﴾

"O Allah, whoever gains some kind of control over the affairs of my people and is hard upon them, be hard upon him, and whoever gains some kind of control over the affairs of my people and is kind to them, be kind to him.'" Reported by Muslim.

c) Honesty:

He ﷻ says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ.﴾

"O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds." [TMQ at-Tawbah:119]

﴿فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ.﴾

"if they had been true to Allah, it would have been better for them." [TMQ Muhammad:21]

Ibn Mas'ud ﷺ narrated that the Prophet ﷺ said:

﴿عليكم بالصدق، فإن الصدق يهدي إلى البر، وإن البر يهدي إلى الجنة، وما يزال الرجل يصدق ويتحرى الصدق حتى يكتب عند الله صدّيقاً ...﴾

"You are enjoined to speak the truth for truthfulness leads to piety and piety leads to *Jannah*. A man continues to speak the truth until he is recorded in the sight of Allah as a truthful person…" (Agreed upon).

Ka'b b. Maalik ﷺ said:

﴿وقلت يا رسول الله إنما أنجاني الله بالصدق، وإن من توبتي أن لا أحدث إلا صدقاً ما بقيت ...﴾

"I said; O Messenger of Allah ﷺ, Allah, the Exalted, has delivered me only because I adhered to the truth, and as part of my repentance I shall speak nothing but the truth for the rest of my life." (Agreed upon)

It has been narrated that al-Hasan b. 'Ali ﷺ said: I memorised the saying of Allah's Messenger ﷺ:

﴿دع ما يريبك إلى ما لا يريبك، فإن الصدق طمأنينة والكذب ريبة.﴾

"Leave that which makes you doubt for that which does not make you doubt, for honesty is peace of mind and lying is doubt." Reported by at-Tirmidhi who graded the *hadīth* as *hasan sahīh*.

'Abd Allah b. 'Amr ﷺ narrated:

﴿قيل: يا رسول الله، أي الناس أفضل؟ قال: كل مخموم القلب صدوق اللسان، قالوا: صدوق اللسان نعرفه فما مخموم القلب؟ قال هو التقي النقي، لا إثم فيه، ولا بغي، ولا غل، ولا حسد.﴾

The Messenger of Allah ﷺ was asked; which people are the best? He said: every *makhmum al-qalb* and honest tongue. They said: We know what is an honest tongue but what is *makhmum al-qalb*? He said: Every God-fearing and pure heart which harbours no sin, injustice, hatred or envy." Reported by Ibn Mājah and declared sound by al-Haythami and al-Mundhiri.

Abu Bakr as-Siddīq ﷺ narrated that the Messenger of Allah ﷺ said:

﴿عليكم بالصدق، فإنه مع البر، وهما في الجنة...﴾

"Speak the truth for it goes with piety and both are in Paradise." Reported by Ibn Hibbaan in his *Sahīh*. Also, reported by at-Tabarānī on the authority of Mu'aawiyah with an *isnad* graded as *hasan* by at-Mundhiri and al-Haythami.

Abu Sa'eed al-Khudri ﷺ narrated that the Messenger of Allah ﷺ said:

﴿التاجر الصدوق الأمين مع النبيين والصديقين والشهداء.﴾

"The truthful and trustworthy merchant will be in the company of the Prophets, the upright and the martyrs." Reported by at-Tirmidhi, which he graded as *hasan sahīh*.

d) Checking what one says or relates and precision in reporting:

He ﷻ said:

﴿وَلاَ تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ .﴾

"And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge." [TMQ Al-Isrā: 36]

And He ﷻ said:

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ.﴾

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." [TMQ Qaaf: 18]

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿كفى بالمرء كذباً أن يحدث بكل ما سمع.﴾

"It is enough falsehood for a person to transmit everything he hears." (Reported by Muslim).

e) Good speech:

'Iddi b. Haatim ﷺ narrated that the Messenger of Allah ﷺ said:

﴿اتقوا النار ولو بشق تمرة، فمن لم يجد فبكلمة طيبة.﴾

"Fear the Fire, even if by giving half a date (in charity). The one who is not able to do so should speak a good word." (Agreed upon).

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said:

﴿والكلمة الطيبة صدقة.﴾

"Speaking a good word is charity." (Agreed upon)

'Abd Allah b. 'Amr ﷺ narrated that the Prophet ﷺ said:

﴿إن في الجنة غرفة، يرى ظاهرها من باطنها، وباطنها من ظاهرها، فقال أبو مالك الأشعري: لمن هي يا رسول الله؟ قال: لمن أطاب الكلام، وأطعم الطعام، وبات قائماً والناس نيام.﴾

"In Paradise there are rooms whose inside can be seen from the outside and the outside can be seen from the inside," For whom will this be O Messenger of Allah? asked Abu Musa al-Ash'ari. The Prophet ﷺ replied: "The ones who are best in speech, who lays out the best food and prays throughout the night while others are sleeping." Reported by at-Tabraani and graded *hasan* by al-Haythami and al-Mundhiri and declared *sahīh* by al-Hākim.

f) A Cheerful face:

Abu Dharr ﷺ narrated that the Messenger of Allah ﷺ said:

﴿لا تحقرن من المعروف شيئاً ولو أن تلقى أخاك بوجه طليق.﴾

"Do not belittle any small act of kindness even if it is to talk to your brother with a cheerful face" Reported by Muslim.

Jabir b. 'Abd Allah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿كل معروف صدقة، وإن من المعروف أن تلقى أخاك بوجه طلق، وأن تفرغ من دلوك في إناء أخيك.﴾

"Do not belittle any small act of kindness even if it is to talk to your brother with a cheerful face or to pour water from your bucket into the vessel of the one who asks for it."

Reported by Ahmad and at-Tirmidhi. The latter graded the *hadīth* as *hasan sahīh*.

Abu Dharr ﷺ narrated that the Messenger of Allah ﷺ said:

﴿تبسمك في وجه أخيك صدقة ...﴾

"**Your smiling in your brother's face is charity."**

Abu Jari al-Haythami ﷺ narrated: I came to the Messenger of Allah ﷺ and said:

﴿أتيت رسول الله فقلت: يا رسول الله، إنا قوم من أهل البادية، فعلمنا شيئاً ينفعنا الله به، فقال: لا تحقرن من المعروف شيئاً، ولو أن تفرغ من دلوك في إناء المستسقي، ولو أن تكلم أخاك ووجهك إليه منبسط ...﴾

I came to the Messenger of Allah ﷺ and said: O Messenger of Allah, we are Bedouins, teach us something by which Allah will allow us to benefit from. He said: "Do not belittle any good act, even if it is to pour water from your bucket into the bucket of your brother, or to speak to your brother with a cheerful face."

Reported by Ahmad, Abu Dawud and at-Tirmidhi. The latter graded the *hadīth* as *hasan sahīh*. Also Ibn Hibbaan reported it in his *Sahīh*.

g) Remaining silent except to speak that, which is good:

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said:

﴿من كان يؤمن بالله واليوم الآخر فليقل خيراً أو ليصمت.﴾

"Whosoever believes in Allah and the Last Day, then let him speak good or remain silent." (Agreed upon).

Al-Baraa' b. 'Aazib ﷺ narrated:

﴿جاء أعرابي إلى رسول الله فقال: يا رسول الله، علمني عملاً يدخلني الجنة، قال: إن كنت أقصرت الخطبة لقد أعرضت المسألة، أعتق النسمة، وفك

الرقبة، فإن لم تطق ذلك فأطعم الجائع، وأسق الظمآن، وأمر بالمعروف، وانه عن المنكر، فإن لم تطق ذلك فكف لسانك إلا عن خير.﴾

A Bedouin came to Allah's Messenger ﷺ and said: teach me an action which will earn me admission into heaven." The Prophet ﷺ said: "You have certainly used a few words in order to ask something very important. Set a slave free and release someone from bondage. If you are not able to do this then feed the hungry, give water to the thirsty, enjoin the good and forbid the evil. If again you cannot do that, then restrain your tongue from saying anything except what is good."

Reported by Ahmad. Al-Haythami said the chain of transmitters is reliable. Ibn Hibbaan reported the *hadīth* in his *Sahīh* and al-Bayhaqi in his *Shu'ab al-Imān*.

Thawban ﷺ narrated that the Messenger of Allah ﷺ said:

﴿طوبى لمن ملك لسانه، ووسعه بيته، وبكى على خطيئته.﴾

"Blessed is he who controlled his tongue, his home was roomy for him, and he cried for his sin". Reported by at-Tabarānī and graded the *isnad* as *hasan*.

Bilal b. Harith al-Muzani ﷺ narrated that the Messenger of Allah ﷺ said:

﴿إن الرجل ليتكلم بالكلمة من رضوان الله، ما كان يظن أن تبلغ ما بلغت، يكتب الله تعالى له بها رضوانه إلى يوم يلقاه. وإن الرجل ليتكلم بالكلمة من سخط الله، ما كان يظن أن تبلغ ما بلغت، يكتب الله له بها سخطه إلى يوم يلقاه.﴾

"A man speaks what is pleasing to Allah without thinking of the great degree it reaches, but Allah will write for him His good pleasure for it until the day when he meets Him.

And a man speaks what excites the wrath of Allah without realising the degree (of Allah's wrath) it reaches, but Allah will write His wrath for him for it until the day when he meets Him." Reported by Malik and at-Tirmidhi. The latter graded the *hadīth* as *hasan sahīh*. Also reported by an-Nasaa'i, Ibn Mājah and Ibn Hibbaan in his *Sahīh*. Al-Hākim declared the *hadīth* sound and adh-Dhahabi agreed.

Mu'adh b. Jabal narrated:

﴿كنت مع النبي في سفر، فأصبحت يوماً قريباً منه ونحن نسير، فقلت: يا رسول الله، أخبرني بعمل يدخلني الجنة ويباعدني من النار ... ثم قال ألا أخبرك بملاك ذلك كله؟ قلت بلى يا رسول الله، قال: كف عليك هذا، وأشار إلى لسانه، قلت: يا نبي الله وإنا لمؤاخذون بما نتكلم به؟ قال: ثكلتك أمك، وهل يكب الناس في النار على وجوههم، أو قال على مناخرهم، إلا حصائد ألسنتهم.﴾

"I was in company with the Prophet in a travel, and one day I was close to him while we were travelling. So I said: O Messenger of Allah, tell me of an act which will take me into Paradise and will keep me away from Hell fire…shall I not tell you of the foundation of all of that?" I said: "Yes, O Messenger of Allah," and he took hold of his tongue and said: "Restrain this." I said: "O Prophet of Allah, will what we say be held against us?" He said: "May your mother be bereaved of you, Mu'adh ! Is there anything that topples people on their faces - or he said on their noses into Hell-fire other than the jests of their tongues?" Reported by Ahmad and at-Tirmidhi and declared *hasan* by the latter. Also reported by an-Nasaa'i and Ibn Mājah.

h) Fulfiling of trusts:

He ﷺ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ.﴾

"O you who believe! Fulfil (your) obligations." [TMQ Al-Mā'idah:1] He ﷻ said:

﴿وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كانَ مسئولاً.﴾

"And fulfil (every) covenant. Verily! the covenant, will be questioned about." [TMQ Al-Isrā:34]

i) Anger for Allah's sake:

'Ali b. Abi Talib ﷺ narrated:

﴿كساني رسول الله حلة سيراء، فخرجت فيها، فرأيت الغضب في وجهه، فشققتها بين نسائي.﴾

The Prophet gave me a silk suit. I went out wearing it, but seeing the signs of anger on his face, I tore it and distributed it among my wives. (Agreed upon).

Abu Mas'ud 'Uqbah b. 'Amr al-Badri ﷺ narrated:

﴿جاء رجل إلى النبي ، فقال: إني لأتأخر عن صلاة الصبح، من أجل فلان، مما يطيل بنا، فما رأيت رسول الله غضب في موعظة قط أشد مما غضب يومئذٍ، فقال: يا أيها الناس، إن منكم منفرين، فأيكم أمّ الناس فليوجز، فإن من ورائه الكبير والضعيف وذا الحاجة.﴾

A man came to the Prophet and said: "I keep away from the morning prayer only because such and such person prolongs the prayer when he leads us in it. The narrator added: I had never seen Allah's Messenger more furious in giving advice than he was on that day. He said, "O people! There are some people among you who make others dislike good deeds and cause the others to have aversion (to

congregational prayers). Beware! Whoever among you leads the people in prayer should not prolong it, because among them there are the sick, the old, and the needy." (Agreed upon).

'Ayisha (ra) narrated:

﴿قدم رسول الله من سفر، وقد سترت سهوة لي بقرام فيه تماثيل، فلما رآه رسول الله هتكه وتلون وجهه وقال: يا عائشة، أشد الناس عذاباً عند الله يوم القيامة الذين يضاهون بخلق الله.﴾

The Messenger of Allah came back from his travel. I had a shelf with a thin cloth curtain hanging over it and on which there were portraits. No sooner did he see it, he tore it and the colour of his face underwent a change and he said: "O 'Ayisha, the most severely punished among people (on the Day of Resurrection) will be those who try to create something similar to what Allah has created."

j) Thinking well of the believers:

He ﷻ said:

﴿لَوْلاَ إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ.﴾

"Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people." [TMQ an-Nūr: 12]

k) Being a good neighbour:

He ﷻ said:

﴿وَاعْبُدُوا اللَّهَ وَلاَ تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ.﴾

"Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess." [TMQ an-Nisā: 36]

Ibn 'Umar and 'Ayisha narrated that the Messenger of Allah ﷺ said:

﴿ما زال جبريل يوصيني بالجار حتى ظننت أنه سيورثه﴾

"Jibreel kept advising me about neighbours until I thought he would assign them inheritance." (Agreed upon)

Ibn Shurayh al-Khuzzaa'i ﷺ narrated that the Prophet ﷺ said:

﴿من كان يؤمن بالله واليوم الآخر فليحسن إلى جاره ...» وفي رواية البخاري «فليكرم جاره﴾

"Whoever believes in Allah and the Last Day, let him be good to his neighbours." And in the narration of al-Bukharī: **"honour his neighbours."** (Agreed upon).

Anas ﷺ narrated the Messenger of Allah ﷺ said:

﴿والذي نفسي بيده، لا يؤمن عبد حتى يحب لجاره أو لأخيه ما يحب لنفسه.﴾

"By the One in whose Hands rests my soul, a servant cannot believe until he loves for his neighbour or brother that which he loves for himself." Reported by Muslim.

‘Abdullah b. ‘Amr ﷺ narrated that the Messenger of Allah ﷺ said:

﴿خير الأصحاب عند الله خيرهم لصاحبه، وخير الجيران عند الله خيرهم لجاره.﴾

“The best companion in the sight of Allah is one who is best to his companion and the best neighbour in the sight of Allah is the one who is best to his neighbour.” Reported by Ibn Khuzaymah and Ibn Hibbaan in their *Sahīh*. Reported by al-Hākim declared as sound according to the condition of Muslim, Ahmad and ad-Daarimi.

Sa’d b. Abu Waqqas ﷺ narrated that the Messenger of Allah ﷺ:

﴿أربع من السعادة: المرأة الصالحة، والمسكن الواسع والجار الصالح والمركب الهنيء ...﴾

“Four things bring one joy: a righteous wife, a spacious house, a pious neighbour and a comfortable riding animal.”

Reported by Ibn Hibbaan in his *Sahīh* and Ahmad according to a sound *isnad*.

Naafi’ b. al-Harith ﷺ narrated that that the Messenger of Allah ﷺ said:

﴿من سعادة المرء الجار الصالح والمركب الهنيء والمسكن الواسع.﴾

“From the things that bring joy to a man are a good neighbour, a comfortable riding animal, and a spacious house.” Reported by Ahmad. Al-Mundhiri and al-Haythami said the chain of transmitters is sound.

Abu Dharr ﷺ narrated that the Messenger of Allah ﷺ said:

﴿يا أبا ذر، إذا طبخت مرقاً فأكثر ماءها، وتعاهد جيرانك.﴾

"When you cook curry, increase its soup and send something to your neighbour." (Muslim)

Narrated by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said:

﴿يا نساء المسلمات، لا تحقرن جارة لجارتها ولو فرسن شاة.﴾

"O Muslim women, let no (female) neighbour despise (or look down on) her (female) neighbour even if just the foot of a lamb." (Agreed upon).

'Ayisha (ra) narrated: I said: O Messenger of Allah, I have got two neighbours, the house of one is near my house and the house of another is some distant. Whose right is greater? He said:

﴿إلى أقربهما منك باباً.﴾

"The one whose house is nearer." Reported by al-Bukharī.

l) Keeping trust:

He ﷻ said:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا.﴾

"Verily! Allah commands that you should render back the trusts to those, to whom they are due." [TMQ an-Nisā':58]

Huzayfah ﷺ narrated:

﴿جاء أهل نجران إلى النبي فقالوا: ابعث لنا رجلاً أميناً، فقال لأبعثن إليكم رجلاً أميناً حق أمين، فاستشرف له الناس، فبعث أبا عبيدة بن الجراح.﴾

"The people of Najran came to the Prophet ﷺ and said: Send to us an honest one. The Prophet said: "I will send to you an honest person who is really trustworthy." Each of

the Companions of the Prophet desired to be that person, but the Prophet sent Abu 'Ubayda b. Al-Jarrah ﷺ." (Agreed upon).

Abu Dharr ﷺ narrated:

﴿قلت: يا رسول الله، ألا تستعملني، قال فضرب بيده على منكبي، ثم قال: يا أبا ذر، إنك ضعيف، وإنها أمانة، وإنها يوم القيامة خزي وندامة، إلا من أخذها بحقها، وأدى الذي عليه فيها.﴾

"I said to the Prophet ﷺ: Messenger of Allah, will you not appoint me to a public office? He stroked my shoulder with his hand and said: Abu Dharr, you are weak and authority is a trust, and on the Day of Judgment it is a cause of humiliation and sorrow except for the one who fulfils its obligations and (properly) discharges the duties attendant thereon." Reported by Muslim.

Huzayfah b. al-Yamaan ﷺ narrated:

﴿أن الأمانة نزلت في جذر قلوب الرجال ...﴾

"*Amanah* (the trust) descended in the innermost (root) of the hearts of men (that is, it was in their heart innately, by *Fitrah*, or pure human nature)." (Agreed upon).

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿اكفلوا لي بست أكفل لكم الجنة، قلت: ما هن يا رسول الله؟ قال: الصلاة، والزكاة، والأمانة، والفرج، والبطن، واللسان.﴾

"Assure me six things and I shall assure you of *Jannah*". I said what are they O Messenger of Allah? He said: prayer, *Zakah*, trust (*Amānah*), protection of chastity, stomach and tongue." Reported by at-Tabraani. Al-Mundhiri said the *isnad* is acceptable. Al-Haaythami said it is *hasan*.

The *Amānah* in this *hadīth* are the *Sharī'ah* obligations. Some say it means 'obedience'. It also includes all commands and prohibitions. Thus, just as the *Khalīfah* has been given a trust (*Amānah*) so has the *Waali*, the *'āmil*, the *Qadi*, the member of the *Shura* council, the *Ameer* of the Army, the ambassador, the one who prays, fasts, makes pilgrimage, offers the *zakah* , the one who carries the *Da'wah*, the one who teaches people the morals, the seeker of knowledge, the *Mufti*, guardian of the *waqf* (endowment), the secretary of the State treasury (*bayt al-Maal*), the salesman, *khaaris* (the one who evaluates the crops for *zakah* and *kharaj*), the *'āmil* responsible for the Sadaqaat, the one who surveys *Kharaaji* land, the *mujtahid*, the *muhaddith*, the historian, the biographers (*siyar*), the one responsible for the cattle, director of industry, the delegated assistant, the executive assistant, the translator, the one who teaches children Qur'ān, the man responsible for his family, the woman responsible over her husband's house, the doctor, the mid-wife, the chemist, the nurse, the partner, the employee, the director of the *dār al-Khilāfah*, the directors under the *Khalīfah's* supervision, the director of the consumer goods, director of the guest house, the director of *kharaj*, kitchen, and maintenance, the lawyer, the man sleeping with his wife, the one who bears a secret, the media, the reporter, the correspondent who listens to news about people due to his work on the phone and on the internet and so on and so forth. Trust is something of great importance, its area is wide and no responsible person is free of it however big or small his responsibility is.

m) Piety (*wara'*) and leaving the doubtful matters:

Huzayfah b. al-Yamaan ﷺ narrated the Messenger of Allah ﷺ said:

﴿فضل العلم خير من فضل العبادة، وخير دينكم الورع.﴾

"The excess of *'Ilm* (knowledge) is better than the excess of *'Ibaadah* (worship), and the best of your religion is the *wara'* (piety, self restrain)."

Reported by at-Tabarānī, al-Bazzaar. Al-Mundhiri said the *isnad* is *hasan*.

An-Nu'maan b. Basheer ﷺ narrated: I heard the Messenger of Allah ﷺ say:

﴿إن الحلال بيّن، وإن الحرام بيّن، وبينهما مشتبهات لا يعلمهن كثير من الناس، فمن اتقى الشبهات استبرأ لدينه وعرضه، ومن وقع في الشبهات وقع في الحرام، كالراعي يرعى حول الحمى يوشك أن يرتع فيه، ألا وإن لكل ملك حمى، ألا وإن حمى الله محارمه، ألا وإن في الجسد مضغة، إذا صلحت صلح الجسد كله، وإذا فسدت فسد الجسد كله، ألا وهي القلب.﴾

"That which is lawful is quite obvious and that which is unlawful is quite obvious and between the two of them are doubtful matters about which not many people know. Thus he who avoids doubtful matters he clears himself in regard to his religion and his honour, but he who falls into doubtful matters he falls into that which is unlawful, like the shepherd who is grazing his flock around a sanctuary, but he is about to go for grazing in it. Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions. Truly in the body there is a morsel of flesh which, if it is good/right then the whole body will be good/right, but if it is corrupted then the whole body will be corrupted. Truly it is the heart." (Agreed upon)

An-Nawaas b. Sam'aan ﷺ narrated that the Messenger ﷺ said:

﴿البر حسن الخلق، والإثم ما حاك في نفسك، وكرهت أن يطلع عليه الناس﴾

"Righteousness is good morality, and wrongdoing is that which wavers in your soul and which you dislike people finding out about." Reported by Muslim.

Waabisah b. Ma'bad ﷺ said: I came to the Messenger of Allah ﷺ who said to me:

﴿ادنُ يا وابصة، فدنوت منه حتى مسَّت ركبتي ركبته، فقال لي: يا وابصة أخبرك عما جئت تسأل عنه؟ قلت: يا رسول الله أخبرني، قال: جئت تسأل عن البر والإثم، قلت: نعم، فجمع أصابعه الثلاث فجعل ينكت بها صدري ويقول: يا وابصة استفت قلبك، البر ما اطمأنت إليه النفس، واطمأن إليه القلب، والإثم ما حاك في القلب، وتردد في الصدر، وإن أفتاك الناس وأفتوك.﴾

"Come close O Waabisah, so I drew closer to him until my knee was touching his knee. He said: O Waabisah, shall I tell you what you have come to ask me about? Waabisah said: Tell me O Messenger of Allah ﷺ. He said: 'You want to question me on the subject of virtue and sin?' 'Yes,' I replied, and he went on, 'Question your heart. Virtue is that by which the soul enjoys repose and the heart tranquillity. Sin is what introduces trouble into the soul and tumult into man's bosom, whatever fatwas people may give you."

Al-Mundhiri said: Ahmad has narrated this *hadīth* with a *hasan* chain. An-Nawawi said: the *hadīth* is *hasan* and has been reported by Ahmad and ad-Daarimi in both their *Musnads*.

Abu Tha'labah al-Khushani ﷺ narrated: I said: O Messenger of Allah. Tell me what is *halāl* for me and what is *harām* for me. He said:

﴿البر ما سكنت إليه النفس، واطمأن إليه القلب، والإثم ما لم تسكن إليه النفس، ولم يطمئن إليه القلب، وإن أفتاك المفتون.﴾

"Virtue is that which the soul enjoys repose and the heart feels tranquillity regarding it. Sin is that which the soul does not enjoy repose and the heart does not feel tranquillity regarding it, whatever fatwas people may give you".

Al-Mundhiri said: 'It has been reported by Ahmad with a *jayyid isnad*. Al-Haythami said: reported by Ahmad and at-Tabarānī and the first part of it is in the *Sahīh* and its narrators are reliable.

Anas ﷺ narrated that the Prophet ﷺ found a date lying on the road and said:

﴿لولا أني أخاف أن تكون من الصدقة لأكلتها.﴾

"Had it not been for fear of being from charity I would have eaten it." (Agreed upon).

Al-Hasan son of 'Ali (may Allah be please with them both) said:

﴿دع ما يريبك إلى ما لا يريبك.﴾

"Leave that which makes you doubt for that which does not make you doubt."

Reported by at-Tirmidhi who said the *hadīth* is *hasan sahīh*. Also reported by an-Nasaa'i and Ibn Hibbaan in his *Sahīh*.

'Atiyyah b. 'Urwah as-Sa'di ﷺ narrated that the Messenger of Allah ﷺ said:

﴿لا يبلغ العبد أن يكون من المتقين، حتى يدع ما لا بأس به حذراً لما به بأس.﴾

"No one can achieve the height of piety till he forsakes those practices in which there is no sin merely to guard himself against those which have sin in them."

Reported by al-Hākim who said the *hadīth* is sound and adh-Dhahabi agreed.

Abu Umaamah ﷺ said:

﴿سأل رجل النبي ما الإثم؟ قال: إذا حاك في نفسك شيء فدعه، قال فما الإيمان؟ قال: إذا ساءتك سيئتك وسرتك حسنتك فأنت مؤمن.﴾

A man asked the Prophet ﷺ what is a sin? He said: If something wavers in your soul, so leave it. He asked what is *Imān*: "If your good deeds make you happy and your bad deeds make you sad, then you are a believer."

Al-Mundhiri said: this is a *hadīth,* which has been reported by Ahmad with a sound *isnad.*

n) Respecting the '*Ulama'*, the elderly and the pious:

He ﷻ said:

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لاَ يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُوْلُوا الأَلْبَابِ.﴾

"Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember." [TMQ az-Zumar:9]

Jaabir ﷺ narrated that the Prophet ﷺ

﴿أيهما أكثر أخذاً للقرآن؟ فإذا أشير إلى أحدهما قدمه في اللحد.﴾

Jabir ﷺ reported: After the battle of Uhud, the Prophet ﷺ arranged the burial of two of the martyrs in one grave. In each case he would ask, "Which one of them had learnt more Qur'ān by heart?" He placed whichever was thus pointed out to him, first in the Lahd.[1] Reported by al-Bukharī.

[1] "*Lahd* is a type of grave in which a niche is made on the left side of it to place the corpse. The grave which is straight, a common type, is called darih. This *Hadīth* tells about the distinction of the Hafiz and his superiority over others. Similarly, the learned, the pious and men of

Ibn ‘Abbas ﷺ narrated that the Messenger of Allah ﷺ said:

﴿البركة في أكابركم.﴾

“The blessing is in your elders.”

Reported by al-Hākim who said the *isnad* is sound according to the condition of Bukharī. Ibn Hibbaan reported it in his *Sahīh* and Ibn Muflih said in *al-Adāb* the *isnad* is *jayyid*.

‘Abdullah b. ‘Umar ﷺ narrated:

﴿ليس منا من لم يرحم صغيرنا، ويعرف حق كبيرنا.﴾

“He is not one of us who shows no mercy to our younger ones and does not acknowledge the right due to our elders.”

Declared sound by al-Hākim and adh-Dhahabi agreed.

‘Ubaadah b. as-Saamit ﷺ narrated that the Messenger of Allah ﷺ said:

﴿ليس من أمتي من لم يجلّ كبيرنا، ويرحم صغيرنا، ويعرف لعالمنا حقه.﴾

“He is not from my *Ummah* who does not acknowledge the honour due to our elders, who shows no mercy to our younger ones and nor recognises the right of our scholar.”

Al-Mundhiri said: reported by Ahmad with a *hasan* chain. Al-Haythami said: reported by Ahmad and at-Tabarānī and its *isnad* is *hasan*.

‘Amr b. Shu’ayb ﷺ narrated from his father whose grandfather narrated that the Messenger of Allah ﷺ said:

﴿ليس منا من لم يرحم صغيرنا، ويعرف شرف كبيرنا.﴾

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outstanding virtues should have preference over others. The *Hadīth* also indicates the permissibility to bury two or three persons in a single grave in time of need or necessity.” (This is the commentary of Imam Nawawi in his *Riyadh as- saliheen*.)

"He is not one of us who shows no mercy to our younger ones and does not acknowledge the honour due to our elders."

Reported by Ahmad, at-Tirmidhi, Abu Dawud and al-Bukharī in *al-Adāb al-Mufrad*. An-Nawawi said the *hadīth* is sound.

'Abdullah b. al-Mas'ud ﷺ narrated that the Messenger of Allah ﷺ said:

﴿لِيَلِنِي منكم أولوا الأحلام والنهى، ثم الذين يلونهم ثلاثاً، وإياكم وهيشات الأسواق.﴾

"Let those be nearest to me in *Salah* (prayer) who are mature and possess (religious) knowledge, then those who are nearest to them in these respects." He repeated this three times and then added, "Beware of indulging in the loose talks of the markets (when you are in the mosque)." Reported by Muslim.

Abu Sa'eed Samurah b. Jundub ﷺ narrated:

﴿كنت على عهد رسول الله غلاماً، فكنت أحفظ عنه، فما يمنعني من القول إلا أن ههنا رجالاً هم أسنّ مني.﴾

I was a boy during the lifetime of Messenger of Allah ﷺ, and used to commit to my memory what he said, but I do not narrate what I preserved because there were among us people who were older than me. (Agreed upon).

Abu Musa ﷺ narrated that the Messenger of Allah ﷺ said:

﴿إن من إجلال الله إكرام ذي الشيبة المسلم، وحامل القرآن غير الغالي فيه ولا الجافي عنه، وإكرام ذي السلطان المقسط.﴾

"It is out of reverence to Allah that we respecting an aged Muslim, and the one who commits the Qur'ān to memory and does not exaggerate pronouncing its letters and nor

forgets it after memorising, and to respect the just ruler." Reported by Abu Dawud. An-Nawawi said the *hadith* is *hasan*. Ibn Muflih said the *isnad* is *jayyid*.

o) Altruism and beneficence:

Abu Hurayrah ﷺ narrated:

﴿جاء رجل إلى النبي فقال: إني مجهود، فأرسل إلى بعض نسائه، فقالت: والذي بعثك بالحق ما عندي إلا ماء، ثم أرسل إلى أخرى، فقالت مثل ذلك، حتى قلن كلهن مثل ذلك: لا والذي بعثك بالحق ما عندي إلا ماء، فقال النبي: من يضيف هذا الليلة؟ فقال رجل من الأنصار أنا يا رسول الله، فانطلق به إلى رحله فقال لامرأته: أكرمي ضيف رسول الله، وفي رواية قال لامرأته: هل عندك شيء؟ فقالت لا إلا قوت صبياني، قال علّليهم بشيء، وإذا أرادوا العشاء فنوميهم، وإذا دخل ضيفنا فأطفئي السراج، وأريه أنا نأكل فقعدوا وأكل الضيف وباتا طاويين، فلما أصبح غدا على النبي فقال: لقد عجب الله من صنيعكما بضيفكما الليلة.﴾

That a man came to the Prophet ﷺ and said: I am famished. He sent a word to one of his wives and she sent back a word: By Him, Who has sent you with the Truth, I have nothing but water. Then he sent a word to another and received back the same reply. He sent a word in turn to every one of them and the same reply came back. Then he said: Who will make this one his guest? One of the Ansar said: Messenger of Allah, I will. So he took him home and said to his wife: Have you anything? She answered: Nothing, except a little for the children. He said: Beguile them with something, and when they should ask for food, put them to sleep. When the guest comes in, put out the light, and make him feel that we are also eating (with him).

So they sat down and the guest ate and they passed the night hungry. When he came to the Prophet ﷺ in the morning, the latter said to him: Allah was well pleased with that which you did about your guest last night. (Agreed upon).

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿طعام الاثنين كافي الثلاثة وطعام الثلاثة كافي الأربعة.﴾

"Food of the two is enough for three and food of the three is enough for four." (Agreed upon).

Abu Sa'eed al-Khudri ﷺ narrated:

﴿بينما نحن في سفر مع النبي، إذ جاء رجل على راحلة له، فجعل يصرف بصره يميناً وشمالاً، فقال رسول الله: من كان معه فضل ظهر فليعد به على من لا ظهر له، ومن كان له فضل من زاد فليعد به على من لا زاد له، فذكر من أصناف المال ما ذكر حتى رأينا أنه لا حق لأحد منا في فضل.﴾

"Once we were on a journey with Messenger of Allah ﷺ when a rider came and began looking right and left. Messenger of Allah ﷺ said, "Whoever has an extra mount should offer it to him who is without it, and whoever has surplus food should give it to him who has nothing"; and he continued mentioning other properties until we thought that none of us had any right to the surplus of his own property." Reported by Muslim.

Abu Musa ﷺ narrated that the Messenger of Allah ﷺ said:

﴿إن الأشعريين إذا أرملوا في الغزو، أو قلّ طعام عيالهم بالمدينة، جمعوا ما كان عندهم، في ثوب واحد، ثم اقتسموا بينهم في إناء واحد بالسوية، فهم مني وأنا منهم.﴾

"When the Ash'ariyun run short of food in the *Jihād* or when they are at home in Al-Madinah, they collect all the provisions they have in a sheet and then divide it equally among themselves. They are of me and I am of them." (Agreed upon)

p) Generosity and spending in the good causes:

He ﷻ said:

﴿وَمَا أَنفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ.﴾

"And whatsoever you spend of anything (in Allah's Cause), He will replace it". [TMQ Saba':39]

He ﷻ said:

﴿وَمَا تُنفِقُونَ إِلاَّ ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لاَ تُظْلَمُونَ.﴾

"And whatever you spend in good, it is for yourselves, when you spend not except seeking Allah's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged." [TMQ Al-Baqarah:272]

He ﷻ said:

﴿وَمَا تُنفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ.﴾

"And whatever you spend in good, surely Allah knows it well." [TMQ Al-Baqarah: 273]

He ﷻ said:

﴿وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ.﴾

"and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allah's Way), theirs will be a great reward." [TMQ Al-Hadeed: 7]

He ﷻ said:

﴿وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً.﴾

"And spend (in charity) out of what We have provided for them, secretly and openly." [TMQ Ar-Ra'ad:22 and Faatir : 29]

He ﷻ said:

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ.﴾

"By no means shall you attain Al-Birr (piety, righteousness, etc., it means here Allah's Reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love.' [TMQ Aali 'Imrān: 92]

He ﷻ said:

﴿مَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ.﴾

"The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases. And Allah is All-Sufficient for His creatures' needs, All-Knower." [TMQ Al-Baqarah:261]

He ﷻ said:

﴿وَمَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاةِ اللَّهِ وَتَثْبِيتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ.﴾

"And the likeness of those who spend their wealth seeking Allah's Pleasure while they in their ownselves are sure and certain that Allah will reward them (for their spending in His Cause), is the likeness of a garden on a

height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allah is All-Seer of (knows well) what you do." [TMQ Al-Baqarah:265]

He ﷻ said:

﴿الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلاَنِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ.﴾

"Those who spend their wealth (in Allah's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve." [TMQ Al-Baqarah:274]

He ﷻ said:

﴿الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنْ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ.﴾

"Those who spend [in Allah's Cause - deeds of charity, alms, etc.] in prosperity and in adversity who repress anger and who pardon men; verily, Allah loves al-Muhsinun (those who do good)." [TMQ 'Aali 'Imrān:134]

Ibn Mas'ud ﷺ narrated that the Prophet ﷺ:

﴿لا حسد إلا في اثنتين: رجل آتاه الله مالاً فسلطه على هلكته في الحق، ورجل آتاه الله حكمة فهو يقضي بها ويعلمها.﴾

"There is no envy except in two: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom (i.e. religious knowledge) and he gives his decisions accordingly and teaches it to the others." (Agreed upon)

Ibn Mas'ud ﷺ narrated that the Messenger of Allah ﷺ said:

﴿أيكم مال وارثه أحب إليه من ماله؟ قالوا يا رسول الله ما منا أحد إلا ماله أحب إليه، قال: فإن ماله ما قدم ومال وارثه ما أخر.﴾

"Who is among you loves the property of his inheritor more than his property? They said: O Messenger of Allah! All of us love our property more. He said: Then his property is that which he had spent, and the property of his inheritor is that which he had left behind". Al-Bukharī.

'Iddi b. Haatim ﷺ narrated that the Messenger of Allah ﷺ said:

﴿اتقوا النار ولو بشق تمرة.﴾

"Protect yourselves of the Fire, even if by giving half a date (in charity)." al-Bukharī.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿ما من يوم يصبح العباد فيه إلا ملكان ينزلان، فيقول أحدهما اللهم أعط منفقاً خلفاً، ويقول الآخر اللهم أعط ممسكاً تلفاً.﴾

"Every day two angels come down from Heaven and one of them says, 'O Allah! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allah! Destroy the property of he who withholds (from spending)." (Agreed upon).

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿قال الله تعالى: أَنفق يا ابن آدم أُنفق عليك.﴾

"Allah said, O the son of Adam! Spend, and I shall spend on you." (Agreed upon).

In the following *hadīth*:

﴿أن رجلاً سأل رسول الله : أي الإسلام خير؟ قال: تطعم الطعام، وتقرأ السلام على من عرفت ومن لم تعرف.﴾

"Which Islam is the best?" He said, "To feed the hungry and to give *salaam* to those you know and those you don't know." (Agreed upon)

Abu Umaamah Sadiyy b. ‘Ijlaan ﷺ narrated that the Messenger of Allah ﷺ said:

﴿يا ابن آدم، إنك أن تبذل الفضل خير لك، وأن تمسكه شر لك، ولا تلام على كفاف، وابدأ بمن تعول، واليد العليا خير من اليد السفلى.﴾

“O son of Adam, it is better for you if you spend your surplus (wealth), but if you withhold it, it is evil for you. There is (however) no reproach for you (if you withhold means necessary) for a living. And begin (charity) with your dependants; and the upper hand is better than the lower hand.” Reported by Muslim.

‘Abd Allah b. ‘Amr ﷺ narrated that the Messenger of Allah ﷺ said:

﴿أربعون خصلة أعلاها منيحة العنز، ما من عامل يعمل بخصلة منها رجاء ثوابها وتصديق موعدها، إلا أدخله الله تعالى الجنة.﴾

“There are forty virtuous deeds and the best of them is the grant of a she-goat, and anyone who does one of these virtuous deeds hoping for Allah’s reward with firm confidence that he will get it, then Allah will make him enter Paradise.” Al-Bukharī.

Asmaa’, daughter of Abu Bakr as-Siddīq ﷺ said: The Messenger of Allah ﷺ said:

﴿لا توكي فيوكى عليك.﴾

“Do not tighten (your spending), otherwise it will be tightened on you”. (Agreed upon)

Abu Hurayrah ﷺ narrated that he heard the Messenger of Allah ﷺ said:

﴿مثل البخيل والمنفق، كمثل رجلين عليهما جُنَّتان من حديد من ثديهما إلى تراقيهما، فأما المنفق فلا ينفق إلا سبغت أو وفرت على جلده حتى تخفي بنانه وتعفو أثره. وأما البخيل فلا يريد أن ينفق شيئاً إلا لزقت كل حلقة مكانها فهو يوسعها فلا تتسع.﴾

"The example of an alms-giver and a miser is like the example of two persons who have two iron cloaks on them from their breasts to their collar bones. When the alms-giver wants to give in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints (obliterates his tracks). And when the miser wants to spend, it (the iron cloak) sticks and every ring gets stuck to its place and he tries to widen it, but it did not become wide." (Agreed upon)

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿من تصدق بعدل تمرة من كسب طيب، ولا يقبل الله إلا الطيب، فإن الله يقبلها بيمينه ثم يربيها لصاحبها كما يربي أحدكم فلوه حتى تكون مثل الجبل.﴾

"If anyone gives as charity the equivalent of a date from that earned honestly, for Allah does not accept except that which is lawful, the Lord would accept it with His Right Hand, and even if it is a date, it would foster in the Hand of the Lord, as one of you fosters his colt, till it becomes bigger than a mountain." (Agreed upon).

q) Turning away from the ignorant people:

He ﷻ said:

﴿وَأَعْرِضْ عَنْ الْجَاهِلِينَ.﴾

"And turn away from the foolish (i.e. don't punish them)." [TMQ Al-A'raaf:199]

﴿وَإِذَا خَاطَبَهُمْ الْجَاهِلُونَ قَالُوا سَلاَمًا.﴾

"And when the foolish address them (with bad words) they reply back with mild words of gentleness." [TMQ Al-Furqaan:63]

r) Obedience:

Obedience is of two types: absolute and unrestricted obedience, which is the obedience to Allah and His Messenger and obedience confined to the good actions. However if one was ordered to commit a sin there is no obedience. Examples of obedience include obedience to parents, the husband or the Ameer. All such obedience is obligatory and their evidences are known.

Previously we discussed some of the praiseworthy morals but here we shall discuss those morals that are blameworthy and are forbidden:

a) Lying:

Ibn Mas'ud ﷺ narrated that the Messenger of Allah ﷺ said:

﴿... وإن الكذب يهدي إلى الفجور، وإن الفجور يهدي إلى النار، وإن الرجل ليكذب حتى يكتب عند الله كذّابا.﴾

"Falsehood leads to transgression and transgression leads to the Hell-fire. A man continues to speak falsehood till he is recorded with Allah as a great liar." (Agreed upon).

Al-Hasan b. 'Ali ﷺ said I memorised the following from the Messenger of Allah ﷺ:

﴿دع ما يريبك إلى ما لا يريبك، فإن الصدق طمأنينة، والكذب ريبة.﴾

"Leave that which makes you doubt for that which does not make you doubt, for honesty is peace of mind and lying is doubt." Reported by at-Tirmidhi who said the *hadīth* is *hasan sahīh*.

It is narrated that the Prophet ﷺ said:

﴿أربع من كنَّ فيه كان منافقاً خالصاً، ومن كانت فيه خصلة منهن كانت فيه خصلة من نفاق حتى يدعها: إذا ائتمن خان، وإذا حدَّث كذب، وإذا عاهد غدر، وإذا خاصم فجر.﴾

"Four traits whoever possesses them is a total hypocrite and whoever possesses some of them has an element of hypocrisy until he leaves it: the one who when he speaks he lies, when he promises he breaks his promise, when he disputes he transgresses and when he makes an agreement he violates it." (Agreed upon).

Abu Bakr as-Siddīq ﷺ narrated that the Messenger of Allah ﷺ said:

﴿... وإياكم والكذب، فإنه مع الفجور وهما في النار.﴾

"Beware of lying for it will be with immorality, and both will be in the Hellfire."

Reported by Ibn Hibbaan in his *Sahīh*. At-Tabarānī reported this *hadīth* on the authority of Mu'awiyah. Al-Haythami and al-Mundhiri declared it *hasan*.

Samurah b. Jundub ﷺ narrated that the Messenger of Allah ﷺ

﴿كان رسول الله مما يكثر أن يقول لأصحابه: هل رأى أحد منكم من رؤيا، فيقص عليه ما شاء الله أن يقص، وإنه قال لنا ذات غداة: ... وأما الرجل الذي أتيت عليه يشرشر شدقه إلى قفاه، ومنخره إلى قفاه وعينه إلى قفاه، فإنه الرجل يغدو من بيته فيكذب الكذبة تبلغ الآفاق ...﴾

"The Messenger of Allah ﷺ very often used to ask his Companions, "Has any one of you seen a dream, so he would narrate to him as much as Allah willed to relate. One day he ﷺ said,…As for the man I came upon him while the sides of his mouth, his nostrils and his eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world…" Reported by al-Bukharī.

Ibn 'Umar ﷺ narrated that the Prophet ﷺ said:

﴿إن من أفرى الفرى أن يري عينيه ما لم تر.﴾

"The worst of lies is to pretend to have seen something which he has not seen." Reported by al-Bukharī.

Abu Hurayrah narrated that the Messenger of Allah ﷺ said:

﴿آية المنافق ثلاث: إذا حدث كذب، وإذا وعد أخلف، وإذا ائتمن خان.﴾

"The signs of a hypocrite are three; when he speaks he lies, when he makes a promise he breaks it and when he is given a trust he betrays it." (Agreed upon)

It has been narrated that 'Ayisha (ra) said:

﴿ما كان من خلق أبغض إلى رسول الله من الكذب، ما اطلع على أحد من ذلك بشيء فيخرج من قلبه حتى يعلم أنه قد أحدث توبة.﴾

"There is no (bad) moral the Messenger of Allah hates more than lying; had he revealed any part of it, coming from his heart, he would then know he needed a repentance (of it)".

Reported by Ahmad, al-Bazzaar and Ibn Hibbaan in his *Sahīh*. Al-Hākim declared it as *sahīh* with which adh-Dhahabi agreed.

Abu Hurayrah narrated that the Messenger of Allah ﷺ said:

﴿ثلاثة لا يكلمهم الله يوم القيامة، ولا يزكيهم، ولا ينظر إليهم، ولهم عذاب أليم: شيخ زان، وملك كذاب، وعائل مستكبر.﴾

"There are three (types of) people to whom Allah will not speak on the Day of Resurrection, and nor will He purify them, nor look at them, and they will have a painful punishment. These are: An aged man who commits Zina (illicit sexual act), a ruler who lies, and a proud poor person." Reported by Muslim.

Bahz b. Hākim ﷺ narrated from his father who narrated from his grandfather Mu'awiyyah b. Haydah ﷺ, he said: I heard the Messenger of Allah ﷺ said:

﴿ويل للذي يحدث بالحديث ليضحك به القوم فيكذب، ويل له، ويل له.﴾

"Woe be on one who speaks and lies in order to make people laugh, woe be on him, woe be on him."

Reported by at-Tirmidhi who said: this *hadīth* is *hasan sahīh*. It has also been reported by Abu Dawud, Ahmad, ad-Daarimi and al-Bayhaqi.

Hakeem b. Hizaam ﷺ narrated that the Messenger of Allah ﷺ said:

﴿البيّعان بالخيار ما لم يفترقا، فإن صدق البيّعان وبيّنا بورك لهما في بيعهما، وإن كتما وكذبا فعسى أن يربحا ربحاً، ويمحقا بركة بيعهما. اليمين الفاجرة منفقة للسلعة ممحقة للكسب.﴾

"Both parties in a business transaction have a right to annul it so long as they have not departed from each other. Moreover if they tell the truth and make everything clear to each other (i.e., the seller and the buyer speak the truth, the seller with regard to what is purchased, and the buyer with regard to the money) they will be blessed in their

transaction. However if they conceal anything and lie, they may get some benefit but they eliminate the blessing of their transaction. The illicit oath might promote the commodity, but it destroys the earning." (Agreed upon)

Rifaa'ah b. Raafi' b. Maalik b. al-'Ijlaani az-Zarqa al-Ansaari ﷺ said:

﴿يا معشر التجار، فاستجابوا لرسول الله، ورفعوا أعناقهم وأبصارهم إليه، فقال: إن التجار يبعثون يوم القيامة فجاراً إلا من اتقى الله وبر وصدق.﴾

"O traders! They responded ,to the Messenger of Allah and raised their necks and eyes towards him. He ﷺ said: 'Traders on the Day of Judgment will be raised as immoral except the one who feared Allah, was righteous and honest."

Reported by at-Tirmidhi who said this *hadīth* is *hasan sahīh*. Also reported by Ibn Mājah and Ibn Hibbaan in his *Sahīh*. Al-Hākim graded it as *sahīh* and adh-Dhahabi agreed.

'Abd ar-Rahman b. Shabal ﷺ said: I heard the Messenger of Allah ﷺ say:

﴿إن التجار هم الفجار، قالوا: يا رسول الله، أليس قد أحل الله البيع؟ قال: بلى، ولكنهم يحلفون فيأثمون، ويحدثون فيكذبون.﴾

"'Traders are liars/immoral," they said; O Messenger of Allah! Has not Allah ﷻ permitted trade? He said: Of course, but they take oaths and thus fall into sin, and they speak and thus lie."

Reported by al-Hākim who said the *hadīth* is sound. Adh-Dhahabi and Ahmad agreed with him on this. Al-Haythami said in his *al-Majma'*: the transmitters are trustworthy. Al-Mundhiri said the *isnad* is *jayyid*.

Abu Dharr ﷺ narrated that the Prophet ﷺ said:

﴿ثلاثة لا ينظر الله إليهم يوم القيامة، ولا يزكيهم، ولهم عذاب أليم، قال فقرأها رسول الله ثلاث مرات، فقلت: خابوا وخسروا، ومن هم يا رسول الله؟ قال: المسبل، والمنان، والمنفق سلعته بالحلف الكاذب.﴾

"There are three (types of) people to whom Allah will neither speak on the Day of Resurrection and nor look at them nor purify them, and they will have a painful chastisement." The Messenger of Allah ﷺ repeated it three times. Abu Dharr (May Allah be pleased with him) remarked: "They are ruined. Who are they, O Messenger of Allah?" Upon this, the Messenger of Allah ﷺ said, "One who lets down his lower garments (below his ankles) out of arrogance, one who boasts of his favours done to another; and who sells his goods by taking a false oath." (Reported by Muslim).

Salman ﷺ narrated that the Messenger of Allah ﷺ said:

﴿ثلاثة لا ينظر الله إليهم يوم القيامة: أشيمط زان، وعائل مستكبر، ورجل جعل الله بضاعته لا يشتري إلا بيمينه ولا يبيع إلا بيمينه.﴾

"There are three (types of) people to whom Allah will not speak on the Day of Resurrection: An aged man who commits *Zina* (illicit sexual act), a proud poor person, and a person who made Allah as goods for himself, where he does not buy except with taking an oath and does not sell except with taking an oath." Reported by at-Tabarānī in al-*Kabīr*. Al-Mundhiri said: its transmitters are relied upon in the *Sahīh*. Al-Haythami said: the transmitters are of books of *Sahīh*.

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said:

﴿ثلاثة لا يكلمهم الله يوم القيامة ولا ينظر إليهم: رجل حلف على سلعة لقد أعطي بها أكثر مما أعطى وهو كاذب، ورجل حلف على يمين كاذبة

بعد العصر ليقتطع بها مال رجل مسلم، ورجل منع فضل ماء، فيقول الله اليوم أمنعك فضلي كما منعت فضل ما لم تعمل يداك.﴾

"(There are) three (types of persons to whom) Allah will neither speak to them on the Day of Resurrections, nor look at them. (They are) a man who takes a false oath that he has been offered for a commodity a price greater than what he has actually been offered. A man who takes a false oath after the 'Asr (prayer) in order to grab the property of a Muslim through it. And a man who forbids others to use the remaining superfluous water. To such a man Allah will say on the Day of Resurrection, 'Today I withhold My Blessings from you as you withheld the superfluous part of that (water) which your hands did not create." Reported by al-Bukharī and Muslims with different versions.

Abu Sa'eed ﷺ said:

﴿باع آخرته بدنياه.﴾

"He sold his Hereafter for this world." Reported by Ibn Hibbaan in his *Sahīh*.

The issue of lying relates two matters

First: Use of double meaning (*tawriyah*) and *ma'aareed* (turning the attention of the listener to a different meaning): It is the expression, which has an obvious meaning but one is intending another meaning different to the apparent meaning. It might apply to an expression, which is open to two meanings; one is likely while the other is remote. One intends by it the remote meaning but the listener understands the likely or probable meaning, which immediately comes to one's mind. We can see this in the *hadīth* of Anas ﷺ reported by al-Bukharī: One of the sons of Abu Talha became sick and died and Abu Talha at that time was not at home. When his wife saw that he was dead, she prepared him (washed and shrouded him) and placed him somewhere in the house. When Abu Talha came, he asked,

"How is the boy?" She said, "The child is quiet and I hope he is in peace." Abu Talha thought that she had spoken the truth. Or as in the *hadīth* of Ibn 'Abbas reported by Ibn Hibbaan in his *Sahīh*: "When Surat Al-Lahab was revealed, the wife of Abu Lahab came looking for the Prophet ﷺ while Abu Bakr ﷺ was sitting beside him. Abu Bakr ﷺ said to the Prophet ﷺ, "wish if you get aside (or go away) as she is coming to us; she may harm you." The Prophet ﷺ said, **"There will be a screen set between me and her."** Therefore, she did not see him ﷺ. She said to Abu Bakr ﷺ, "Your companion is saying poetry against me." Abu Bakr ﷺ said: "By Allah ﷻ, he does not say poetry." She said, "I do believe you?" Then she left. Abu Bakr ﷺ said, "Did not she see you?" The Prophet ﷺ said,

﴿لا، لم يزل ملك يسترني عنها بجناحه.﴾

"No, an angel was screening me from her."

We see this also in the *hadīth* of Anas ﷺ reported by Ahmad, at-Tirmidhi in his *ash-Shamaa'il* and al-Baghawi in his *Sharh as-Sunnah*. It has been graded as *sahīh* by Ibn Hajar in *al-Isaabah*. Anas ﷺ says:

﴿إن رجلاً من أهل البادية كان اسمه زاهراً، كان يهدي للنبي ﷺ الهدية من البادية، فيجهزه رسول الله ﷺ إذا أراد أن يخرج، فقال النبي ﷺ: إن زاهراً باديتنا ونحن حاضروه، وكان النبي ﷺ يحبه، وكان رجلاً دميماً فأتاه النبي ﷺ يوماً، وهو يبيع متاعه، فاحتضنه من خلفه، وهو لا يبصره، فقال الرجل: أرسلني، من هذا؟ فالتفت، فعرف النبي ﷺ، فجعل لا يألو ما ألصق ظهره بصدر النبي ﷺ حين عرفه، وجعل النبي ﷺ يقول من يشتري

العبد؟ فقال: يا رسول الله إذن والله تجدني كاسداً، فقال النبي ﷺ: لكن عند الله لست بكاسد، أو قال: لكن عند الله أنت غال.﴾

That there was a man from the desert people whose name was Zahir. He used to bring gifts from the desert to the Prophet ﷺ, and in return the Prophet ﷺ would provide him with whatever he needed when he wanted to go out. The Prophet ﷺ said,

"Zaahir is our man of the desert, and we are his town-dwellers.The Prophet ﷺ loved him very much, and he (Zahir) was an ugly man. One day the Prophet ﷺ came to him whilst he was selling some goods. He embraced him from behind. The man could not see him, so he said, "Let me go! Who is this?" Then he turned around and recognised the Prophet ﷺ, so he tried to move closer to him once he knew who it was. The Prophet ﷺ started to say, "Who will buy this servant?" Zaahir said, "O Messenger of Allah ﷺ, you will find me unfit for sale." The Prophet ﷺ said, "But in the sight of Allah ﷻ you are not unfit for sale," or he said, "But in the sight of Allah ﷻ you are valuable."

Second: lying which is permitted: Lying is permitted in war, to bring reconciliation between spouses due to the *hadīth* of Umm Kalthum daughter of 'Uqbah b. Abu Mu'ait ﷺ as reported by Muslim. She said: "I never heard him give dispensation for what people say except in three cases; in war, to bring reconciliation between people and a man is speaking to his wife and wife speaking to her husband."

Also Jabir b. 'Abd Allah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿الحرب خدعة.﴾

"War is deception." (Agreed upon).

Asmaa' bint Yazeed narrated that she heard the Messenger of Allah ﷺ addressing the people:

﴿أيها الناس ما يحملكم على أن تتابعوا في الكذب كما يتتابع الفراش في النار، كل الكذب يُكتَب على ابن آدم إلاّ ثلاث خصال، رجل كذب على امرأته ليرضيها أو رجل كذب في خديعة حرب أو رجل كذب بين امرأين مسلمين ليصلح بينهما.﴾

"O people, what does force you to follow up one lie after another as moths follow each other into the fire. Each lie shall be written against the son of Adam except a man lying to his wife to please her, a man lying as part of the deception of war or a man lying to two Muslims to bring about reconciliation between them."

Ibn Hajar said in his *al-Fath al-Baari*: 'The scholars agreed that what was meant by lying in respect to husband and wife is in matters where a duty is not neglected by him or her and where one does not take what belongs to the other.'

An-Nawawi said in *Sharh Sahīh Muslim*: 'as regards lying to one's wife and vice versa, what's meant is to show love, make promises which are not binding etc. As for deception to prevent him or her from a duty or to take a right that does not come under this subject, rather this is *harām* according to the *Ijmaa'* of the Muslims.'

As an example, regarding the obligatory duty of paying *Nafaqah* (maintenance) the husband says 'I did not find any food in the market' or if the wife who has been called to bed by her husband says 'I am in a state of menses'. An example of a right he might take which does not belong to him is if he took her money and denied that he took it or if she took his money which is beyond what is necessary for her and her children's maintenance and then denied she took it.

b) Breaking one's promise:

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿آية المنافق ثلاث إذا حدث كذب، وإذا وعد أخلف، وإذا ائتمن خان.﴾

"The signs of a hypocrite are three; when he speaks he lies, when he makes a promise he breaks it and when he is given a trust he betrays it." (Agreed upon).

The hypocrisy here is one of action and not rejection i.e. the hypocrisy does not relate to the creed and thus it is *harām* and not *kufr*. As for hypocrisy in belief this is *kufr*, may Allah ﷻ save us from it.

c) Swearing and bad language:

'Ayisha (ra) narrated that the Messenger of Allah ﷺ said:

﴿... مهلاً يا عائشة عليك بالرفق، وإياك والعنف والفحش...﴾

"Be calm, O 'Ayisha! Take care of kindness, and beware of harshness and bad language." Reported by al-Bukharī.

In Muslim's narration of this *hadīth* the Prophet ﷺ said:

﴿... مهْ يا عائشة، فإن الله لا يحب الفحش والتفحش ...﴾

"O Ayisha! Withhold (yourself), for indeed Allah ﷻ does not love obscenity and abomination." Agreed upon.

'Ayisha (ra) narrated that the Messenger of Allah ﷺ said:

﴿... إن شر الناس منزلة عند الله من تركه أو ودعه الناس اتقاء فحشه.﴾

"The worst people in the sight of Allah are those whom the people desert or leave in order to save themselves from their obscencene dirty language." Agreed upon.

'Iyad b. Himaar al-Jaashi'i ﷺ narrated that the Messenger of Allah ﷺ one day said in his *khutbah*:

﴿... وأهل النار خمسة ... والشنظير الفاحش ...﴾

"The inmates of Hell are of five types: (counted them till) and those who are in the habit of abusing people (*shanzeer*) and using obscene and foul language..." Reported by Muslim. The meaning of *shanzeer* is the one who had bad morals.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿... وإن الله يبغض الفاحش البذيء.﴾

"Truly Allah detests the obscene and foul-tongued."

Reported by Ahmad with a reliable chain of transmitters. Reported by at-Tirmidhi who said the *hadīth* is *hasan sahīh*. Also reported by al-Hākim and Ibn Hibbaan in his *Sahīh*.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿الحياء من الإيمان، والإيمان في الجنة، والبذاء من الجفاء، والجفاء في النار.﴾

"Modesty is part of *Imān* (faith) and it leads one to *Jannah*. Obscenity is part of aversion/estrangement and aversion leads one to *jahannam* (hell)."

Ibn Mas'ud ﷺ narrated that the Messenger of Allah ﷺ said:

﴿ليس المؤمن بالطعان، ولا اللعان، ولا الفاحش، ولا البذيّ.﴾

"A believer is not he who defames or curses and is neither the obscene nor the foul in speech." Reported by at-Tirmidhi who said the *hadīth* is *hasan*.

d) Gossip:

Al-Mugheerah b. Shu'bah ﷺ narrated: I heard the Messenger of Allah ﷺ say:

﴿إن الله كره لكم ثلاثاً: قيل وقال، وإضاعة المال، وكثرة السؤال.﴾

"Allah ﷻ hates that you do three things: gossip, wasting property and excessive questioning." (Agreed upon).

Jabir b. 'Abd Allah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿إن من أحبكم إلي، وأقربكم مني مجلساً يوم القيامة: أحاسنكم أخلاقاً، وإن أبغضكم إلي وأبعدكم مني يوم القيامة: الثرثارون والمتشدقون والمتفيهقون.﴾

"The dearest and nearest among you to me on the Day of Resurrection will be one who is the best of you in manners; and the most abhorrent among you to me and the farthest of you from me will be the prattler/chatterbox, the boaster/bigmouth, and *al-Mutafaihiqun*." The Companions asked him: "O Messenger of Allah! We know about the pompous and the garrulous, but we do not know who *al-Mutafaihiqun* are." He replied: "The arrogant people." Reported by at-Tirmidhi and he said the *hadith* is *hasan*.

Abu Hurayrah ﷺ narrated that he heard the Prophet ﷺ say:

﴿إن العبد ليتكلم بالكلمة ما يتبين فيها، يزل بها في النار أبعد ما بين المشرق والمغرب.﴾

"Verily Allah's servant may utter a word without realizing what it contains [whether it is a good or a bad word], and because of it he will stumble into the Fire a distance greater than what lies between the East and West." Agreed upon.

e) Hating a Muslim or the Muslims:

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿... بحسب امرئ من الشر أن يحقر أخاه المسلم.﴾

"... It is enough of a sin for a Muslim to hate his fellow Muslim brother." Reported by Muslim.

f) Mocking or making fun of a Muslim:

He ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ يَسْخَرْ قَومٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلاَ نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلاَ تَلْمِزُوا أَنفُسَكُمْ وَلاَ تَنَابَزُوا بِالأَلْقَابِ بِئْسَ الاِسْمُ الْفُسُوقُ بَعْدَ الإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُوْلَئِكَ هُمُ الظَّالِمُونَ.﴾

"O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.]. And whosoever does not repent, then such are indeed Zalimun (wrong-doers, etc.)." [TMQ Al-Hujurāt:11]

Al-Hasan ﷺ narrated that the Messenger of Allah ﷺ said:

﴿إن المستهزئين بالناس، يفتح لأحدهم في الآخرة باب من الجنة، فيقال له: هلم هلم، فيجيء بكربه وغمه، فإذا جاءه أغلق دونه، ثم يفتح له باب آخر، فيقال له: هلم هلم، فيجيء بكربه وغمه، فإذا جاءه أغلق دونه، فما يزال كذلك، حتى إن أحدهم ليفتح له باب من أبواب الجنة فيقال هلم فما يأتيه من الإياس.﴾

"Verily those people that make fun of people – for them a gate of *Jannah* will be opened. It will be said to them: Come (and enter). That person will come with all of his anguish and depression – but when he gets close, the gate will be closed in his face. Then another gate (to *Jannah*) will be opened and it will be said: Come (and enter). So

that person comes with all of his anguish and depression. But when he gets close, the gate will be closed in his face. This will keep happening to him until it gets to the point where it will be said to someone: Come (and enter), and he will not come out of despair from ever entering paradise." Al-Bayhaqi reported the *hadīth* in his *Shu'ab* with an *isnad,* which is *hasan* and *mursal.*

g) Showing malice towards a Muslim:

Waathilah b. al-Asqa' ﷺ narrated that the Messenger of Allah ﷺ said:

﴿لا تظهر الشماتة لأخيك، فيرحمه الله ويبتليك.﴾

"Do not show malice towards your brother otherwise Allah will have mercy on him and test you." Reported by at-Tirmidhi who said the *hadīth* is *hasan.*

h) Betrayal:

'Abdullah b. 'Amr ﷺ narrated that the Messenger of Allah ﷺ said :

﴿أربع من كن فيه كان منافقاً خالصاً، ومن كانت فيه خصلة منهن كان فيه خصلة من النفاق حتى يدعها: ... وإذا عاهد غدر ...﴾

"There are four traits which if a person has will be true hypocrite. Anyone who has one of these four traits will have a trait of hypocrisy until he leaves it:…..and when he gives a pledge he betrays it…." Agreed upon.

Ibn Mas'ud, Ibn 'Umar and Anas narrated that the Prophet ﷺ said:

﴿لكل غادر لواء يوم القيامة يقال: هذه غدرة فلان.﴾

"For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly) 'This is the betrayal (perfidy) of so-and-so." Agreed upon.

Abu Sa'eed al-Khudri ﷺ narrated that the Prophet ﷺ said:

﴿لكل غادر لواء عند إسته يوم القيامة، يرفع له بقدر غدره، ألا ولا غادر أعظم غدراً من أمير عامة.﴾

"Every traitor will have a flag tied to his buttocks on the Day of Judgment. It will be raised according to the level of his treachery. Nay, there is no treachery graver than the treachery of the Ameer of the people." Reported by Muslim.

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said that Allah ﷻ said:

﴿ثلاثة أنا خصمهم يوم القيامة: رجل أعطى بي ثم غدر ...﴾

"I will be an opponent to three types of people on the Day of Resurrection; One who makes a covenant in My Name, but he betrays it…" Reported by al-Bukharī.

Yazeed b. Shurayk narrated: I saw 'Ali ﷺ on the *Minbar* addressing the people, I heard him say: By Allah ﷻ we have no book that we read except the Book of Allah ﷻ and what exists in this page, which he spread. There was in it teeth of a camel and some of the *jirahaat* (limbs of the animal body). It included the following:

﴿ذمة المسلمين واحدة، يسعى بها أدناهم، فمن أخفر مسلماً فعليه لعنة الله والملائكة والناس أجمعين، لا يقبل الله منه يوم القيامة عدلاً ولا صرفا ...﴾

"The Muslims responsibility of protection (*zimmah*) is one; the lowest/nearest of them can give it. So whoever broke the pledge of (protection given by a) Muslim would deserve the curse of Allah, the angels and the whole people. Allah ﷻ would not

accept from him on the Day of Judgment neither *'adalan and nor sarfan* (its equivalent or its elimination). Reported by Muslim.

Buraydah ﷺ narrated that the Prophet ﷺ said:

﴿ما نقض قوم العهد إلا كان القتل بينهم ...﴾

"No people would violate an agreement except that between then there will be killing…" Reported by al-Hākim who declared it sound and adh-Dhahabi agreed.

'Amr b. al-Hamq ﷺ narrated: I heard the Messenger of Allah ﷺ say:

﴿أيما رجل أمّن رجلاً على دمه، ثم قتله فأنا من القاتل بريء وإن كان المقتول كافراً.﴾

"Any man who entrusted his life with another person and then that person killed him then I will have nothing to do with the killer even if the one killed was a disbeliever." Ibn Hibbaan in his *Sahih*.

Abu Bakrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿من قتل نفساً معاهدة بغير حقها لم يرح رائحة الجنة، وإن ريح الجنة ليوجد من مسيرة خمسمئة عام.﴾

"The one who unjustly kills a person with whom there is a covenant he will not smell the fragrance of *Jannah*, though it can be smelled from a distance of five hundred years journey." In another narration we have:

﴿من قتل معاهداً في عهده، لم يرح رائحة الجنة، وإن ريحها ليوجد من مسيرة خمسمئة عام.﴾

"The one who kills a covenanted person during the period of his covenant he will not smell the fragrance of *Jannah*,

though its fragrance can be smelled from a distance of five hundred years march." Reported by Ibn Hibbaan in his *Sahih*.

i) Reminding someone of a gift or a good deed one has done for that person:

He ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالأَذَى.﴾

"O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury." [TMQ Al-Baqarah: 264]

Abu Dharr ﷺ narrated that the Prophet ﷺ said:

﴿ثلاثة لا يكلمهم الله يوم القيامة، ولا ينظر إليهم، ولا يزكيهم، ولهم عذاب أليم، قال فقرأها رسول الله ثلاث مرات، قال أبو ذر: خابوا وخسروا، من هم يا رسول الله؟ قال المسبل، والمنان، والمنفق سلعته بالحلف الكاذب.﴾

"There are three (types of) people to whom Allah will neither speak on the Day of Resurrection nor look at them nor purify them, and they will have a painful chastisement." The Messenger of Allah ﷺ repeated it three times. Abu Dharr ﷺ remarked: "They are ruined. Who are they, O Messenger of Allah?" Upon this, the Messenger of Allah ﷺ said, "One who lets down his lower garments (below his ankles) out of arrogance, one who boasts of his favours done to another; and who sells his goods by taking a false oath."

j) Envy: which means to hope that another person loses the blessing he has been granted. As for hope that one has the like of something this is *ghibtah* (to desire or wish for something) and it this is allowed.

He ﷻ said:

﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمْ اللَّهُ مِنْ فَضْلِهِ.﴾

"Or do they envy men (Muhammad and his followers) for what Allah has given them of His Bounty?" [TMQ an-Nisā:54]

He ﷻ said:

﴿وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ.﴾

"And from the evil of the envier when he envies." [TMQ Al-Falaq:5]

Anas ﷺ narrated that the Messenger of Allah ﷺ said:

﴿... ولا تحاسدوا ...﴾

'...do not envy each other...' Agreed upon.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿لا يجتمع في جوف عبد مؤمن غبار في سبيل الله وفيح جهنم، ولا يجتمع في جوف عبد الإيمان والحسد.﴾

"The dust raised on account of fighting in the path of Allah and the smoke of Hell will never exist together within the heart of a believer, and nor shall *Imān* and envy reside within the heart of the believer". Reported by Ahmad, al-Bayhaqi, an-Nasaa'i and Ibn Hibbaan in his *Sahīh*.

Damrah b. Tha'labah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿لا يزال الناس بخير ما لم يتحاسدوا.﴾

"The people will remain in goodness as long as they do not envy each other."

Reported by at-Tabarānī with an *isnad* al-Mundhiri and al-Haythami said contains reliable transmitters.

Az-Zubayr ﷺ narrated that the Messenger of Allah ﷺ said:

﴿دب إليكم داء الأمم قبلكم: الحسد والبغضاء، والبغضاء هي الحالقة، أما إني لا أقول تحلق الشعر ولكن تحلق الدين.﴾

"The sickness of the previous nations will creep into you, i.e. jealousy and hatred. These sicknesses are shavers; I don't say they shave hair but they shave the Dīn."

Reported by al-Bayhaqi in *Shu'ab al-Imān* and by al-Bazzaar. Al-Haythami and al-Mundhiri said the *isnad* is *jayyid*.

'Abdullah b. 'Amr ﷺ narrated that:

﴿قيل يا رسول الله أي الناس أفضل؟ قال كل مخموم القلب صدوق اللسان. قالوا صدوق اللسان نعرفه فما مخموم القلب؟ قال: هو التقي النقي، لا إثم فيه ولا بغي، ولا غلّ، ولا حسد.﴾

The Messenger of Allah ﷺ was asked; which people are the best? He said: every *makhmum al-Qalb* and honest tongue. They said: We know what is an honest tongue but what is *makhmum al-qalb*? He said: Every God-fearing and pure heart which harbors no sin, injustice, hatred or envy." Reported by Ibn Mājah. Al-Haythami and al-Mundhiri said the *isand* is sound.

k) Cheating:

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿من غشنا فليس منا.﴾

"The one who cheats us is not one of us." Agreed upon.

Ma'qil b. Yasaar ﷺ narrated: I heard the Messenger of Allah ﷺ say:

﴿ما من عبد يسترعيه الله رعية فيموت يوم يموت وهو غاش لرعيته إلا حرم الله عليه الجنة.﴾

"Any servant who has been given charge by Allah to look after the people and dies whilst cheating them then Paradise will be forbidden to him." Agreed upon.

l) Deception:

'Abdullah b. Mas'ud ﷺ narrated that the Messenger of Allah ﷺ said:

﴿من غشنا فليس منا، والمكر والخداع في النار.﴾

"The one who cheats us is not one of us, cheating and deception will be in the hell-fire." Reported by Ibn Hibbaan in his *Sahih*.

'Iyaad b. Himaar al-Majaashi'i ﷺ narrated that one day the Messenger of Allah ﷺ said in his sermon (*khutbah*):

﴿... وأهل النار خمسة: ... ورجل لا يصبح ولا يمسي إلا وهو يخادعك عن أهلك ومالك ...﴾

"...The inmates of Hell are of five types: ...and one of them is a man who betrays you morning and evening, in regard to your family and your property..." Reported by Muslim.

Ibn 'Umar ﷺ narrated: a man mentioned to the Messenger of Allah ﷺ said he deceives in sales. The Messenger of Allah ﷺ replied:

﴿من بايعت فقل لا خلابة.﴾

"The one whom you trade with say (to him) there is no cheating". Agreed upon.

Ibn 'Umar ﷺ narrated that:

﴿نهى عن النجش.﴾

"The Prophet ﷺ forbade cheating (*an-Najsh*)" Agreed upon.

An-Nawawi said: it means he increases the price (check) of the goods not because he desires that but in order to deceive others. Ibn Qutaybah said: *najsh* (cheating) comes from *khatal* (duping) which means to deceive.

m) Anger for other than Allah's sake:

Abu Hurayrah ﷺ narrated that:

﴿أن رجلاً قال للنبي أوصني قال: لا تغضب، فردد مراراً قال: لا تغضب.﴾

'A man said to the Prophet ﷺ give me admonition. He said: do not get angry. The man repeated it three times and he ﷺ said: do not get angry.' Reported by al-Bukharī.

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said:

﴿ليس الشديد بالصُّرَعَة، إنما الشديد من يملك نفسه عند الغضب.﴾

"The strong is not the one who can wrestle another person down but the one who controls himself when angry." Agreed upon.

Abu Sa'eed al-Khudri ﷺ narrated: one day the Messenger of Allah prayed *salat al-Asr* with us, then he stood to address us and we memorised the following words from him that day:

﴿ألا إن بني آدم خلقوا على طبقات، ألا وإن منهم البطيء الغضب السريع الفيء، ومنهم سريع الغضب سريع الفيء، فتلك بتلك، ألا وإن منهم سريع الغضب بطيء الفيء، ألا وخيرهم بطيء الغضب سريع الفيء، وشرهم سريع الغضب بطيء الفيء، ألا وإن الغضب جمرة في قلب ابن آدم، أما

رأيتم إلى حمرة عينيه وانتفاخ أوداجه، فمن أحسّ بشيء من ذلك، فليلصق بالأرض.﴾

"The sons of Adam have been created in various categories. Some are slow to anger and swift to cool down. Some others are swift to anger and swift to cool down, thus one of them makes up for the other. Some of them are also swift to anger and slow to cool down; but the best of them are those who are slow to anger and swift to cool down, and the worst of them are those who are swift to anger and slow to cool down." He continued, "Beware of anger, for it is a live coal in the heart of the son of Adam. Do you not notice the redness of his eyes and the swelling of the veins of his neck? So when anyone experiences anything of that nature he should lie down and cleave to the earth." Reported by at-Tirmidhi who said the *hadīth* is *hasan sahīh*.

Ibn 'Umar ﷺ narrated that the Messenger of Allah ﷺ said:

﴿ما من جرعة أعظم عند الله من جرعة غيظ، كظمها عبد ابتغاء وجه الله.﴾

"No dose is greater in the sight of Allah than the gulp of anger, which the servant suppresses seeking the Good Pleasure of Allah." Reported by Ibn Mājah. Al-Haythami said the *isnad* is sound and its transmitters are reliable. Al-Mundhiri said: "Its narration is relied upon in the *Sahīh* works."

Ibn 'Abbas ﷺ narrated regarding the saying of Allah ﷻ

﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ.﴾

"Repel (the evil) with one which is better." [TMQ Fussilat:31] He said: "It means to be patience when angry, forgiving when hurt. If they do this then Allah will protect them and their enemies will surrender to them." Bukharī reported this with a *mu'allaq isnad*.

n) To think badly of Muslims:

He ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنْ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ.﴾

"O you who believe! Avoid much suspicions, indeed some suspicions are sins." [TMQ Al-Hujurāt:12]

Ibn 'Abbas said in the *Tafseer* (exegeses) of this *ayah*: Allah ﷻ forbade the believer from thinking badly of another believer.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿إياكم والظن، فإن الظن أكذب الحديث.﴾

"Beware of suspicion for suspicion is the most mendacious of talk."

To think badly of a believer who is apparently good and upright is not allowed. Rather it is recommended that one thinks well of him. As for the Muslim who on the surface looks dubious then it is allowed to think badly of him due to the *hadīth* of 'Ayisha (ra) reported by al-Bukharī where she said: The Messenger of Allah ﷺ said:

﴿ما أظن فلاناً وفلاناً يعرفان من ديننا شيئاً.﴾

"I don't believe so and so people know anything about our *Dīn*," and in another version:

﴿من ديننا الذي نحن عليه﴾

"I don't believe so and so people know anything about the *Dīn* we follow." Al-Bukharī said: al-Layth b. Sa'd said the two men were from the hypocrites.

o) Being two faced:

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿... وتجدون شر الناس ذا الوجهين الذي يأتي هؤلاء بوجه وهؤلاء بوجه.﴾

"One of the most evil of people is the two-faced person who shows one face to these people and another face to those people." Agreed upon.

Muhammad b. Zayd ﷺ narrated that some people said to his grandfather 'Abdullah b. 'Umar ﷺ:

﴿إنا ندخل على سلاطيننا، فنقول لهم بخلاف ما نتكلم إذا خرجنا من عندهم قال: كنا نعد هذا نفاقاً على عهد رسول الله.﴾

"We enter the presence of our rulers and we say to them things different to what we say when we come out. He said: In the time of the Messenger of Allah ﷺ we used to consider this as hypocrisy." Reported by al-Bukharī.

'Ammar b. Yaasir ﷺ narrated that the Messenger of Allah ﷺ said:

﴿من كان له وجهان في الدنيا، كان له يوم القيامة لسانان من نار.﴾

"The one who has two faces in this world, on the Day of Judgment he will have two tongues made out of fire." Reported by Abu Dawud and Ibn Hibbaan in his *Sahīh*.

p) Injustice:

Ibn 'Umar ﷺ narrated that the Messenger of Allah ﷺ said:

﴿الظلم ظلمات يوم القيامة.﴾

"Injustice will be darkness on the Day of Resurrection." Agreed upon.

Abu Musa ﷺ narrated that the Messenger of Allah ﷺ:

﴿إن الله يملي للظالم فإذا أخذه لم يفلته.﴾

"Allah gives respite to the wrongdoer until, when He seizes him, He does not let him go." and then recited:

﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ.﴾

"Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful, and severe." [TMQ Hud:102]**."** Agreed upon.

Ibn 'Abbas ﷺ narrated that the Messenger of Allah ﷺ sent Mu'adh to Yemen and said:

﴿اتق دعوة المظلوم فإنه ليس بينها وبين الله حجاب.﴾

"Fear the *du'a* of the oppressed for between it and Allah there is no barrier." Agreed upon.

Abu Dharr ﷺ narrated that the Prophet ﷺ narrated from his Lord *'azza wa jalla* that He said:

﴿يا عبادي إني حرمت الظلم على نفسي وجعلته بينكم محرماً فلا تظالموا ...﴾

"O my servants! I have forbidden injustice upon myself and I have made it forbidden amongst you as well, so do not commit injustice against each other." Reported by Muslim.

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said:

﴿من كانت عنده مظلمة لأخيه من عرض، أو من شيء، فليتحلله منه اليوم، من قبل أن لا يكون دينار ولا درهم، إن كان له عمل صالح أخذ منه بقدر مظلمته، وإن لم تكن له حسنات أخذ من سيئات صاحبه، فحمل عليه.﴾

"He who has done a wrong affecting his brother's honour, or anything else, must ask his forgiveness for it now before he will have neither *dinar* or *dirham*. If he has any good deed to his credit it would be out of his credit that the

measure of his wrongdoing would be deducted, but if he has no good deeds it will be taken from the other's evil deeds and laid upon him." Reported by al-Bukharī.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿المسلم أخو المسلم، لا يظلمه، ولا يخذله، ولا يحقره، التقوى ههنا التقوى ههنا، ويشير إلى صدره، بحسب امرئ من الشر أن يحقر أخاه المسلم، كل المسلم على المسلم حرام دمه وعرضه وماله.﴾

"A Muslim is the brother of a Muslim: he neither oppresses him nor does he fail him, he neither lies to him nor does he hold him in contempt. Piety is right here-and he pointed to his breast twice. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim for another Muslim is inviolable: his blood, his honour, and his property." Reported by Muslim.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿ثلاثة لا ترد دعوتهم الصائم حتى يفطر، والإمام العادل، ودعوة المظلوم يرفعها الله فوق الغمام ويفتح لها أبواب السماء، ويقول الرب: وعزتي لأنصرنك ولو بعد حين.﴾

"Three people's supplications will not be rejected: a just ruler, a fasting person until he breaks his fast, and an oppressed person, where Allah raises it over the cloud and opens the gates of heavens for it. The Lord says: By My Glory, I will help you, even after some time." Reported by Ahmad and at-Tirmidhi which the latter as *hasan*. It also been reported by Ibn Khuzaymah and Ibn Hibbaan in their *Sahihs*.

'Uqbah b. 'Aamir al-Juhani ﷺ narrated that the Prophet ﷺ said:

﴿ثلاثة تستجاب دعوتهم: الوالد والمسافر والمظلوم.﴾

"The supplications of three people are answered: the father, traveller and the oppressed." Reported by at-Tabraani. Al-Mundhiri said the *hadīth* is sound. Al-Haythami said the transmitters are of the *Sahīh* works excluding 'Abd Allah b. Yazeed al-Arzaq but he is trustworthy.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿دعوة المظلوم مستجابة، وإن كان فاجراً ففجوره على نفسه.﴾

"The *du'a* of the oppressed is answered even if he is a transgressor for the transgression is against himself." Reported by Ahmad. Al-Mundhiri and al-Haythami said the *isnad* is *hasan*.

q) Speech contradicting action:

He ﷻ said:

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلاَ تَعْقِلُونَ.﴾

"Enjoin you al-Birr (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture [the Taurat]! Have you then no sense?" [TMQ Al-Baqarah:44]

This ayah is an address to the children of Israel. It is from the *Shari'ah* before us though in the end of the *ayah* Allah ﷻ drew out attention to His statement to them: أَفَلاَ تَعْقِلُونَ. It means the one those undertake such action do not think. Thus, this became a speech for us.

He ﷻ said:

﴿يَاأَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لاَ تَفْعَلُونَ. كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لاَ تَفْعَلُونَ.﴾

"O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do." [TMQ as-Saff:2-3]

Usamah b. Zayd ﷺ narrated: I heard the Messenger of Allah ﷺ say:

﴿يؤتى بالرجل يوم القيامة، فيلقى في النار، فتندلق أقتاب بطنه، فيدور بها كما يدور الحمار برحاه، فيجتمع إليه أهل النار، فيقولون: أي فلان ما شأنك؟ أليس كنت تأمر بالمعروف وتنهى عن المنكر؟ فيقول: بلى، قد كنت آمركم بالمعروف ولا آتيه وأنهاكم عن المنكر وآتيه.﴾

"On the Day of Judgment, a man will be brought and thrown into Hell, as a result of this, his intestines will come out, and he will go circling and holding his intestines like a donkey running a mill. His companions in the Hellfire will ask him: O you! What is the matter? Did you not order people to do good and avoid evil? He will say: That is so. I enjoined others to do good, but did not do it myself; and I forbade them from doing evil but did it myself." Agreed upon.

Jundub b. 'Abd Allah al-Azadi ﷺ, the companion of the Prophet ﷺ, narrated that the Messenger of Allah ﷺ said:

﴿مثل الذي يعلم الناس الخير وينسى نفسه، كمثل السراج يضيء للناس ويحرق نفسه.﴾

"The example of the one who teaches the people good and forgets himself is like the lamp which gives others light but itself burns out." Reported by at-Tabarānī. Al-Mundhiri said the *isnad* is *hasan*, al-Haythami said the transmitters are trustworthy.

r) Purifying oneself to show off to others:

He ﷻ said:

﴿فَلاَ تُزَكُّوا أَنفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى.﴾

"So ascribe not purity to yourselves. He knows best him who fears Allah and keep his duty to Him." [TMQ an-Najm:32]

Muhammad b. 'Amr b. 'Ataa said: I named my daughter Barrah. Zaynab bint Abu Salamah said to me:

﴿إن رسول الله نهى عن هذا الاسم، وسُميت بَرّة، فقال رسول الله لا تزكوا أنفسكم، الله أعلم بأهل البِر منكم، فقالوا بمَ نسميها؟ فقال: سموها زينب.﴾

(She said): I was also called Barrah, but Allah's Messenger (may peace be upon him) said: Don't hold yourself to be pious (the meaning of barrah is pious). It is God alone who knows the people of piety among you. They (the Companions) said: Then, what name should we give to her? He said: Name her as Zaynab. Reported by Muslim.

The blameworthy purification is when there is no legitimate reason. It is the pride that results when someone is impressed with himself. As for when there is a legitimate need i.e. the *Shari'ah* has approved, then it is allowed.

That of being a Prophet who has been commanded to discus his Prophethood since the position of Prophethood in this world and in the Hereafter requires it. We can see this in the *hadīth* of Anas ﷺ reported by al-Bukharī that:

﴿جاء ثلاثة رهط إلى بيوت أزواج النبي ، يسألون عن عبادة النبي ، فلما أخبروا كأنهم تقالوها، فقالوا وأين نحن من النبي ، قد غفر الله له ما تقدم من ذنبه وما تأخر، قال أحدهم: أما أنا فإني أصلي الليل أبداً، وقال آخر: وأنا أصوم الدهر ولا أفطر، وقال آخر: أنا أعتزل النساء فلا أتزوج أبداً، فجاء

رسول الله ، فقال أنتم الذين قلتم كذا وكذا، أما والله إني لأخشاكم لله وأتقاكم له، ولكني أصوم وأفطر، وأصلي وأرقد، وأتزوج النساء، فمن رغب عن سنتي فليس مني.﴾

A group of three Companions of the Prophet ﷺ asked the wives of the Prophet ﷺ about (his worship) what he did in secret. Having been informed of his ﷺ worship, they felt it is little, so they said: Where we are from the Prophet, for Allah has forgiven all of his sins, the past and the future. So one of them said, "*I will fast and never eat*." Another said, "*I will pray and never sleep*." and the other said: "*I will never marry women*." The Messenger of Allah ﷺ and said: Are you the ones who said such and such? By Allah, I fear Allah more than you, but I pray and I sleep, I fast and I break my fast, and I marry women. Whoever turns away from my *Sunnah* has nothing to do with me."

Also the *hadīth* of Abu Hurayrah ﷺ with the following wording:

﴿أنا سيد القوم يوم القيامة.﴾

"I am the leader of mankind on the Day of Judgment." Agreed upon.

Also in the narration of reported by Muslim:

﴿أنا سيد الناس يوم القيامة، أنا سيد الناس يوم القيامة.﴾

"I am the leader of the people on the Day of Judgment, I am the leader of the people on the Day of Judgment."

And the *hadīth* of Abu Sa'eed reported by at-Tirmidhi who said the *hadīth* is *hasan sahīh*. The *hadīth* states:

﴿أنا سيد ولد آدم يوم القيامة ولا فخر، وبيدي لواء الحمد ولا فخر، وما من نبي يومئذ آدم فمن سواه إلا تحت لوائي، وأنا أول من تنشق عنه الأرض ولا فخر.﴾

"I am the leader of Adam's offspring, and I do not say this out of pride. And on the Day of Judgement I will hold the flag of praise, and I do not say this out of pride. All the Prophets including Adam will be under my flag on the Day of Judgment and I do not say this out of pride. I am the first to come up when the earth is split (i.e. on the day of resurrection), and I do not say this out of pride".

And the *hadīth* of Abu Hurayrah ﷺ reported by Muslim states that the Messenger of Allah ﷺ said:

﴿أنا سيد ولد آدم يوم القيامة، وأول من ينشق عنه القبر، وأول شافع وأول مشفع.﴾

"I will be the leader of Adam's offspring on the Day of Judgment, the first to be raised from the grave, the first intercessor, and the first one to be given permission to intercede."

The *hadīth* reported by Muslim on the authority of Waathilah b. al-Asqa' who said: I heard the Messenger of Allah ﷺ say:

﴿إن الله اصطفى كنانة من ولد إسماعيل، واصطفى قريشاً من كنانة، واصطفى من قريش بني هاشم، واصطفاني من بني هاشم.﴾

"Verily Allah granted eminence of Kinanah from amongst the descendants of Isma'il and he granted eminence to the Quraysh amongst Kinanah and he granted eminence to the Quraysh amongst Banu Hashim and he granted me eminence from the tribe of Banu Hashim."

That it is from a scholar by which he wants to drive people to take from him, because he considers he has knowledge people want it, but not for pride or boasting over others. This is like the *hadīth* of Ibn Mas'ud ﷺ, which is agreed upon, he said:

﴿ولقد علم أصحاب رسول الله (ﷺ) أني أعلمهم بكتاب الله، ولو أعلم أن أحداً أعلم به مني لرحلت إليه.﴾

"The companions of the Messenger of Allah ﷺ knew I am more informed of the Book of Allah than them. Had there been any one more informed than me with it I would have travelled to him (to learn from him)".

Al-Bukharī added after the words **(in the Book of Allah),** the words **(and I am not better than them).** An-Nawawi mentioned in *sharh* Muslim (elaboration on *sahīh* Muslim): The *Sahabah* ﷺ did not object to the saying of Ibn Mas'ud ﷺ. Similar to this is that which came in the hadīth of Abu at-Tafeel, 'Aamir b. Wathilah, he said: I heard 'Ali ﷺ stood up and said:

﴿سلوني قبل أن تفقدوني، ولن تسألوا بعدي مثلي، فقام ابن الكواء، فقال: من الذين بدلوا نعمة الله كفراً، وأحلّوا قومهم دار البوار؟ قال منافقو قريشز قال فمن الذي ضلّ سعيهم في الحياة الدنيا، وهم يحسبون أنهم يحسنون صنعاً؟ قال منهم أهل حروراء﴾

"Ask me before you lose me; and you will not ask after me any one like me. Ibn al-Kawaa' stood up and said: Who are those who changed the bounty of Allah into kufr, and placed their people the house of loss? He said, they are the hypocrites of *Quraysh*. He said: who are those whose effort goes astray in the life of the world, and yet they reckon that they do good work? He said, from these are the people of *Harooraa*'." Al-Hakim reported this *hadīth* and said *sahīh*, but the two did not report it. I said: This *hadīth* is of 'Ali was by the hearing of the *Sahabah*.

To repel evil away from him, as in the *hadīth* of Abi Abdul-Rahman, Abdullah b. Habib b. Rabee'ah that came in al-Bukharī, and he is one of the great *tabi'een*.

﴿أن عثمان (رضي الله عنه) حين حوصر، أشرف عليهم، وقال: أنشدكم الله ولا أنشد إلاّ أصحاب النبي (ﷺ) ألتم تعلمون أن رسول الله (ﷺ) قال: من حفر رومة فله الجنة فحفرتها، ألستم تعلمون أنه قال من جهّز جيش العسرة فله الجنة فجهّزتهم، قال فصدّقوه بما قال.﴾

"That when 'Uthman ﷺ was under siege he looked over to them and said: I ask you by Allah, and I only ask the companions of the Prophet ﷺ. Don't you know that the Messenger of Allah ﷺ said: Whoever dug *Roomah* (a spring of water) he would have the *Jannah*, so I dug it. Don't you know that he ﷺ said: Whoever equipped the army of '*usrah* (difficult *ghazwa* of *Tabuk*) he would have the *Jannah*, so I equipped them. He said, they agreed to what he said".

The words of 'Uthman were in the presence of the *sahabah* ﷺ, they believed him and did not consider his words an objectionable self-praising.

He should repel any slander or accusation, as in the *hadīth* that is agreed upon and narrated by Sa'd ﷺ who said:

﴿إني لأول العرب رمى بسهم في سبيل الله، وكنا نغزو مع النبي (ﷺ) وما لنا من طعام إلاّ ورق الشجر، حتى إنّ أحدنا ليضع كما يضع البعير والشاة ما له من خلط، ثم أصبحت بنو أسد تعزرني على الإسلام، لقد خبت إذاً وضلّ عملي. وكانوا وشَوْا به إلى عمر قالوا لا يحسن الصلاة.﴾

"I am the first of the Arabs to shoot an arrow for the sake of Islam. We used to go on expeditions with the Prophet ﷺ and we had no food except the leaves of trees, to the point that the one amongst us would lay down (his remains) like

the camels or she-lamb, having no ingredients. Then Banu Asad started to support me on Islam. I would have then lost and my effort would have gone astray. He said that because they defamed him saying to 'Umar he does not pray properly'.

q) Greed and avarice:

He ﷻ said:

﴿وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُوْلَئِكَ هُمْ الْمُفْلِحُونَ.﴾

"And whosoever is saved from his own covetousness, then they are the successful ones." [TMQ at-Taghaabun:16]

He ﷻ said:

﴿وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى. وَكَذَّبَ بِالْحُسْنَى. فَسَنُيَسِّرُهُ لِلْعُسْرَى.﴾

"And whosoever is saved from his own covetousness, then they are the successful ones. But he who is greedy miser and thinks himself self-sufficient. And gives the lie to Al-Husna; We will make smooth for him the path for evil." [TMQ Al-Layl:8-10]

Jabir ﷺ narrated that the Messenger of Allah ﷺ said:

﴿... واتقوا الشح، فإن الشح أهلك من كان قبلكم، حملهم على أن سفكوا دماءهم واستحلوا محارمهم.﴾

"Fear miserliness for it destroyed those who came before you and led them to spill their blood and violate the prohibitions." Reported by Muslim.

Anas ﷺ narrated that the Messenger of Allah ﷺ said:

﴿اللهم إني أعوذ بك من البخل ...﴾

"O Allah! I seek refuge from you from miserliness…" Reported by Muslim.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿شر ما في الرجل شح هالع، وجبن خالع.﴾

"The worst evil that is in a person is the appalling miserliness and wanton cowardice." Reported by Ahmad and Ibn Hibbaan in his *Sahīh*.

Abu Hurayrah ﷺ narrated that the Messenger for Allah ﷺ said:

﴿... ولا يجتمع شح وإيمان في قلب عبد أبداً.﴾

"…Miserliness and *Imān* can never reside at the same time in the heart of the servant." Reported by Ahmad, Ibn Hibbaan in his *Sahīh* and al-Hākim.

r) Separation and bearing mutual enmity:

Anas ﷺ narrated ﷺ that the Prophet ﷺ said:

﴿لا تقاطعوا، ولا تدابروا، ولا تباغضوا، ولا تحاسدوا، وكونوا عباد الله إخواناً، ولا يحل لمسلم أن يهجر أخاه فوق ثلاث.﴾

"Do not boycott each other, bear enmity between each other, hate each other, envy each other, be servants of Allah as brothers. It is not allowed for a Muslim to break relations with his brother for more than three days." Agreed upon.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿تعرض الأعمال في كل اثنين وخميس، فيغفر الله عز وجل في ذلك اليوم لكل امرئ لا يشرك بالله شيئاً، إلا امرؤ كانت بينه وبين أخيه شحناء، فيقول: اتركوا هذين حتى يصطلحا.﴾

"The actions are presented every Monday and Thursday. On the day Allah *a'zza wa jalla* will forgive anyone who

does not commit shirk with Allah, except a man between him and his brother there was a grudge. He will say: leave these two until they make up." Reported by Muslim.

Abu Ayyub ﷺ narrated that the Messenger of Allah ﷺ said:

﴿لا يحل لمسلم أن يهجر أخاه فوق ثلاث ليال، يلتقيان فيعرض هذا ويعرض هذا، وخيرهما الذي يبدأ بالسلام.﴾

"It is not lawful for a Muslim to desert (stop talking to) his brother beyond three nights, the one turning one way and the other turning to the other way when they meet. The better of the two persons is the one who begins with *salaam*."

If the break in relations is for the sake of Allah ﷻ then it is allowed. For example, it has been authentically narrated that the Messenger of Allah ﷺ ordered the three who stayed away (from the battle of *Tabuk*) to be boycotted.

s) Abuse and curse:

Cursing the righteous is *harām* according to the consensus of the Muslims. However it is allowed to curse the reprehensible attributes such as when someone says: 'May Allah ﷻ curse the tyrants, may Allah ﷻ curse the disbelieves, may Allah ﷻ curse the Jews and Christians, may Allah ﷻ curse the transgressors (*fasiqoon*), may Allah ﷻ curse those who draw.' etc.

The evidences that prohibit cursing a believer are the *hadīth* narrated by Zayd Thabit b. ad-Dahhak al-Ansaari ﷺ who said the Messenger of Allah ﷺ said:

﴿... ولعن المؤمن كقتله.﴾

"Cursing the believer is like killing him." Agreed upon.

The *hadīth* of Abu Darda' ﷺ who said the Messengers of Allah ﷺ said:

﴿لا يكون اللعانون شفعاء، ولا شهداء يوم القيامة.﴾

"Those who curse will not be the intercessors and nor witnesses on the Day of Judgment." Reported by Muslim.

And the *hadīth* of Ibn Mas'ud ﷺ, which states that the Messenger of Allah ﷺ said:

﴿سباب المسلم فسوق ...﴾

"Abusing the Muslim is transgression…" Agreed upon.

The *hadīth* of Abd Allah b. 'Amr ﷺ who narrated that that the Messenger of Allah ﷺ said:

﴿إن من أكبر الكبائر أن يلعن الرجل والديه، قيل: يا رسول الله وكيف يلعن الرجل والديه؟ قال: يسب أبا الرجل فيسب أباه، ويسب أمه فيسب أمه.﴾

"The biggest of the grave sins (*kabaa'ir*) is that a man should curse his parents," He ﷺ was asked: "How can a man curse his own parents?" He replied: "that he should curse someone else's father and so he curses his father. Or that he curses someone else's mother so he curses his mother."' Reported by al-Bukharī.

As regards the permission to curse those with specific attributes, the evidence for this is the following:

He ﷻ said:

﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ.﴾

"Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud (David) and 'Iesa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds." [TMQ Al-Mā'idah:78]

He ﷻ said:

﴿إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ.﴾

"Verily, Allah has cursed the disbelievers." [TMQ Al-Ahzaab33: 64]

He ﷻ said:

﴿كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ.﴾

"As We cursed the Sabbath breakers." [TMQ an-Nisā:.47.]

He ﷻ said:

﴿لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ.﴾

"The Curse of Allah upon those who lie." [TMQ Aali 'Imrān:61.]

He ﷻ said:

﴿أَلاَ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ.﴾

"No doubt! the curse of Allah is on the Zalimun (polytheists, wrong-doers." [TMQ Hud11:18]

He ﷻ said:

﴿أُوْلَئِكَ يَلْعَنُهُمْ اللَّهُ وَيَلْعَنُهُمْ اللاَّعِنُونَ.﴾

"They are the ones cursed by Allah and cursed by the cursers." [TMQ Al-Baqarah:159.]

From the *Sunnah* we have the *hadīth* of 'Ayisha (ra) who said the Messenger of Allah ﷺ said:

﴿لعن الله اليهود والنصارى، اتخذوا قبور أنبيائهم مساجد.﴾

"May Allah curse the Jews and Christians because they took the graves of their Prophets as places of worship." Agreed upon.

The *hadīth* of Ibn 'Umar ﷺ who said the Messenger of Allah ﷺ said:

﴿لعن الله اليهود، حرمت عليهم الشحوم فجملوها فباعوها.﴾

"Allah cursed the Jews and forbade them the fat of carrion but they embellished them and sold them." Agreed upon.

The *hadīth* of Abu Hurayrah ﷺ who narrated that the Messenger of Allah ﷺ said:

﴿لعن الله السارق، يسرق البيضة فتقطع يده، ويسرق الحبل فتقطع يده.﴾

"Allah cursed the thief who steals an egg and his hand is cut or he steals a rope and his hand is cut." Agreed upon.

The *hadīth* of Ibn 'Umar ﷺ who said:

﴿لعن النبي الواصلة، والمستوصلة، والواشمة، والمستوشمة.﴾

"The Prophet has cursed those women who connect other women's hair with other hair (to make it long) and those who get their hair connected with other hair; and those who practice tattooing and those who get themselves tattooed." Agreed upon.

The *hadīth* of Ibn 'Abbas ﷺ who said:

﴿لعن رسول الله المتشبهين من الرجال بالنساء، والمتشبهات من النساء بالرجال.﴾

"The Messenger of Allah ﷺ cursed those men who look for resemblance with women and those women who look for resemblance with men."

In another narration:

﴿لعن النبي المخنثين من الرجال، والمترجلات من النساء، وقال أخرجوهم من بيوتكم.﴾

The Prophet cursed effeminate men (those men who are assuming the manners of women) and those women who

assume the manners of men, and he said, "expel them out of your houses." Reported by al-Bukharī.

The *hadīth* of Ibn 'Umar ﷺ who said:

﴿لعن رسول الله من مثل بالحيوان.﴾

"The Messenger of Allah ﷺ cursed those who made statues of animals." Reported by al-Bukharī.

Ibn 'Umar also narrated that the Messenger of Allah ﷺ said:

﴿لعن الله من اتخذ شيئاً فيه الروح غرضاً.﴾

"The Messenger of Allah cursed the one who takes something with a soul as an object of desire." Reported by Muslim.

The *hadīth* of Jabir ﷺ who said:

﴿لعن رسول الله آكل الربا، وموكله، وكاتبه، وشاهديه، وقال هم سواء.﴾

"Allah cursed the one who accepted usury, the one who paid it, the one who recorded it, and the witness to it if they knew.' And he said they are the same.." Reported by Muslim.

t) Audacity in committing minor sins:

Sahl b. Sa'd ﷺ narrated that the Messenger of Allah ﷺ said:

﴿إياكم ومحقرات الذنوب، فإنما مثل محقرات الذنوب، كمثل قوم نزلوا بطن واد، فجاء ذا بعود، وجاء ذا بعود، حتى حملوا ما أنضجوا به خبزهم، وإن محقرات الذنوب متى يؤخذ بها صاحبها تهلكه.﴾

"Beware of the minor sins which are often thought of as insignificant, for they are like a group of people who camped in the bottom of a valley. One of them brought a stick, and another brought a stick, until they had gathered

enough to cook their food. These minor sins, if a person is called to account for them, will destroy him." Reported by Ahmad. Al-Haythami said: the transmitters are reliable. Al-Mundhiri said the transmitters are relied upon in the *sahīh*.

'Ayisha (ra) narrated that the Messenger of Allah ﷺ said:

﴿إياك ومحقرات الذنوب، فإن لها من الله طالباً.﴾

"Beware of the minor sins, for there are some people who will request from Allah to account for them ……" Reported by an-Nasaa'i, Ibn Mājah and Ibn Hibbaan in his *Sahīh*. Al-Haythami said: the *isnad* is *sahīh* and the transmitters are trustworthy.

Anas ﷺ said:

﴿إنكم لتعملون أعمالاً هي أدق في أعينكم من الشعر، إن كنا لنعدها على عهد النبي من الموبقات.﴾

"You do things which in your eyes are less significant than a hair, but at the time of the Messenger of Allah, we used to count them as things that could destroy a man." Reported by Bukharī.

u) The rich deferring someone's right when the owner demands his right:

He ﷻ said:

﴿فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ.﴾

"Then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully)." [TMQ Al-Baqarah:.283]

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿مطل الغني ظلم، وإذا أتبع أحدكم على مليء فليتبع.﴾

"Delay in payment by a rich man is injustice, but when one of you is referred for payment to a wealthy man, let him be referred." (Agreed upon.)

Ash-Shareed b. Suwayd ath-Thaqafi ﷺ narrated that the Messenger of Allah ﷺ said:

﴿ليّ الواجد يحل عرضه وعقوبته.﴾

"The delay of the rich of paying the debt justifies the violation of his honour and justifies his punishment."

Reported by Ibn Hibbaan in his *Sahīh*. Al-Hākim has graded the *hadīth* as *sahīh* and adh-Dhahabi agreed. This *hadīth* has also been reported by Ahmad, an-Nasaa'i, Abu Dawud and Ibn Mājah.

Abu Dharr ﷺ narrated that the Messengers of Allah ﷺ said:

﴿ثلاثة يحبهم الله وثلاثة يبغضهم الله.﴾

"There are three that Allah loves and three that Allah hates." he quoted the *hadīth* until he came to the part:

﴿والثلاثة الذين يبغضهم الله: الشيخ الزاني، والفقير المختال، والغني الظلوم.﴾

"The three that Allah hates are: an old man who commits adultery, the poor man who is arrogant and the unjust wealthy person." Reported by Ibn Khuzaymah and Ibn Hibbaan in their *Sahīhs*. Al-Hākim has graded this *hadīth* as *sahīh* and adh-Dhahabi has agreed.

v) Bad neighbourliness:

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said:

﴿والله لا يؤمن، والله لا يؤمن، والله لا يؤمن، قيل: من يا رسول الله؟ قال: الذي لا يأمن جاره بوائقه.﴾

"By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" It was said, "Who is that person, O Allah's Messenger?" He said, "That person whose neighbour does not feel safe from his evil." Agreed upon. Reported also by al-Bukharī on the authority of Shurayh al-Ka'bi ﷺ.

Abu Hurayrah ﷺ narrated that the Messengers of Allah ﷺ said:

﴿من كان يؤمن بالله واليوم الآخر فلا يؤذ جاره ...﴾

"The one who believes in Allah and the Last Day shall not harm his neighbour." Agreed upon.

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said:

﴿اللهم إني أعوذ بك من جار السوء في دار المقامة، فإن جار البادية يتحول.﴾

"My Lord, I seek refuge with you from a bad neighbour in my place of abode. For a temporary neighbour is bound to depart." Reported by Ibn Hibbaan in his *Sahīh*. Also reported by al-Hākim, an-Nasaa'i and al-Bukharī in *al-Adāb al-Mufrad*.

Abu Hurayrah ﷺ narrated that:

﴿جاء رجل إلى رسول الله يشكو جاره، فقال له: اذهب فاصبر، فأتاه مرتين أو ثلاثاً فقال: اذهب فاطرح متاعك في الطريق، ففعل، فجعل الناس يمرون ويسألونه فيخبرهم خبر جاره، فجعلوا يلعنونه فعل الله به وفعل، وبعضهم يدعو عليه، فجاء إليه جاره، فقال: ارجع فإنك لن ترى مني شيئاً تكرهه.﴾

A man came to the Messenger of Allah complaining about his neighbour. The Prophet ﷺ said: Go and be patient. He came him twice or three times, so he said: "Go and take your things out into the road." The man did as the Prophet had suggested. People gathered around him asking him what was the matter with him. He told them that he had a

neighbour who caused him harm and that he complained to the Prophet who told him to go and put his things out into the road. People cursed him and prayed Allah to visit him with disgrace. The man was informed of what happened. He came directly and said to his neighbour: "Go back to your house. By Allah, I will cause you no harm whatsoever."

Narrated by Ibn Hibbaan in his *Sahīh,* al-Hakim and al-Bukharī in *al-Adāb ul-Mufrad* (manners) and Abu Dawud.

Abu Hurayrah ﷺ narrated that:

﴿قال رجل: يا رسول الله إن فلانة يذكر من كثرة صلاتها وصدقتها وصيامها، غير أنها تؤذي جيرانها بلسانها، قال: هي في النار ... الحديث.﴾

A man said: "Oh Messenger of Allah ﷺ, a certain woman is known for her salah, charity and fasts but she harms her neighbours with her tongue." He ﷺ said: "she is in the fire." Reported by Ahmad and al-Bazzaar. Al-Haythami said the transmitters are trustworthy. Ibn Hibbaan reported it in his *Sahīh*. Al-Hākim reported it and said the *isnad* is sound. Ibn Abu Shaybah also reported it with an *isnad* which al-Mundhiri said is *sahīh*.

Sa'd b. Abi Waqqas ﷺ narrated that the Messenger of Allah ﷺ said:

﴿أربع من السعادة ... وأربع من الشقاء: الجار السوء، والمرأة السوء، والمركب السوء، والمسكن الضيق.﴾

"Four things bring happiness. And four things bring misery: The bad neighbour, bad wife, bad mounting ride and narrow living space." Reported by Ibn Hibbaan in his *Sahīh* and Ahmad reported it with a *sahīh isnad*.

w) Betrayal:

He ﷻ said:

﴿إِنَّ اللَّهَ لاَ يُحِبُّ الْخَائِنِينَ.﴾

"Certainly Allah likes not the treacherous." [TMQ Al-Anfāl:58]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ.﴾

"O you who believe! Betray not Allah and His Messenger, nor betray knowingly your Amanat (things entrusted to you, and all the duties which Allah has ordained for you)." [TMQ Al-Anfāl:27]

'Iyaad b. Himaar al-Majaashi'i ﷺ narrated that the Messenger of Allah ﷺ said one day in his Khutbah:

﴿... وأهل النار خمسة: ... والخائن الذي لا يخفى له طمع وإن دق إلا خانه ...﴾

"..The inmates of Hell are of five types:... those dishonest people whose greed cannot be concealed even in the case of minor things..." Reported by Muslim.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿إذا ضيّعت الأمانة فانتظر الساعة، قال: كيف إضاعتها؟ قال: إذا أسند الأمر إلى غير أهله فانتظر الساعة.﴾

"When the trust (*Amānah*) is lost then wait for the Final Hour." He was asked: "how will it be lost? He said: "when authority is given to those who do not deserve it, then wait for the Final Hour." Al-Bukharī.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿آية المنافق ثلاث: إذا حدث كذب، وإذا وعد أخلف، وإذا ائتمن خان.﴾

"The sign of a hypocrite are three: when he speaks he lies, when he promises he breaks it and when he is entrusted with a trust he betrayed it." (Agreed upon.)

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ used to say:

﴿اللهم إني أعوذ بك من الجوع، فإنه بئس الضجيع وأعوذ بك من الخيانة فإنها بئست البطانة.﴾

"O Allah! I seek refuge in You from hunger; surely, it is the worst companion. And I seek refuge in You from treachery; surely, it is a bad entourage."

Reported by Abu Dawud, al-Nasaa'i, Ibn Mājah and al-Hākim, the latter declared it authentic. (an-Nawawi said) said in *Riyaadh as-Saliheen* the *isnad* is *sahīh.*

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ

﴿أنا ثالث الشريكين ما لم يخن أحدهما صاحبه، فإذا خان خرجت من بينهما.﴾

"Allah ﷻ says: 'I am the third of the two partners unless one of them betrays his companion, so if one of them betrays his companion I withdraw from them." Reported by Abu Dawud and al-Hākim, the latter declared it *sahīh* and adh-Dhahabi agreed.

x) Backbiting and slander:

Backbiting means to mention something about your brother which he does not like. If it is not true then it is slander. Both are *harām* due to the following evidences:

He ﷻ said:

﴿وَلاَ يَغْتَبْ بَعْضُكُمْ بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ.﴾

"Neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who accepts repentance, Most Merciful." [TMQ Al-Hujurāt:12]

He ﷻ said:

﴿هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ.﴾

*"*A *slanderer, going about with calumnies."* [TMQ Al-Qalam:11]

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿أتدرون ما الغيبة؟ قالوا: الله ورسوله أعلم قال: ذكرك أخاك بما يكره، قيل: أفرأيت إن كان في أخي ما أقول؟ قال: إن كان فيه ما تقول فقد اغتبته، وإن لم يكن فيه ما تقول فقد بهتّه.﴾

"Do you know what *gheebah* is?" They said, "Allah and His Messenger know best." He said, "It is to mention something about your brother (in his absence) that he would hate." It was said, 'What if what I say about my brother is true?' He ﷺ said: "If what you said about him is true then you would have backbitten him, and if it is not true, then you would have slandered him (*buhtaan*)." Reported by Muslim.

Abu Hurayrah ﷺ narrated that the Messenger for Allah ﷺ said:

﴿كل المسلم على المسلم حرام دمه وعرضه وماله.﴾

"Every thing of a Muslim is sacred to one another in his blood, honour and property" Reported by Muslim.

Abu Bakrah ﷺ narrated that the Messenger for Allah ﷺ said in his farewell speech:

﴿إن دماءكم وأموالكم وأعراضكم حرام عليكم، كحرمة يومكم هذا، في شهركم هذا، في بلدكم هذا، ألا هل بلغت.﴾

"Verily your blood and your wealth and your honour are sacred (to one another) as the sacredness of this day, as the sacredness of this month, as the sacredness of this land. O Allah, have I given the message?" Agreed upon.

'Ayisha (ra) narrated that the Messenger of Allah ﷺ said to his companions:

﴿تدرون أربى الربا عند الله؟ قالوا: الله ورسوله أعلم، قال: فإن أربى الربا عند الله استحلال عرض امرئ مسلم، ثم قرأ رسول الله : وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَاناً وَإِثْماً مُّبِيناً.﴾

"Do you know what the worst form of usury is in the sight of Allah?" They said, "Allah and His Messenger know best" The Prophet (peace be on him) replied, "The worst form of usury is the violation of the personal honour of a Muslim." He then recited, "*Those who harm believing men and believing women undeservedly have laid upon themselves a calumny and a manifest sin.*" Reported by Abu Ya'la. Al-Mundhiri and al-Haythami said the transmitters are of the *Sahīh* works. Listening to backbiting is *harām* due to the saying of Allah ﷻ:

﴿وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ.﴾

"And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden)." [TMQ Al-Mu'minūn:3]

He ﷻ said:

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلاَ تَقْعُدْ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّالِمِينَ.﴾

"And when you (Muhammad) see those who engage in a false conversation about Our Verses (of the Qur'ān) by mocking at them, stay away from them till they turn to another topic. And if Shaitan (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zalimun (polytheists and wrongdoers, etc.)." [TMQ Al-An'aam:68]

The Muslim should defend the honour of his brother in his absence due to the *hadīth* of Abu Hurayrah ﷺ reported by Muslim:

﴿المسلم أخو المسلم لا يظلمه ولا يخذله ...﴾

"The Muslim is the brother of another Muslim, he is not unjust to him, and nor does he desert him."

The one who is able but does not defend his brother in his absence then that constitutes deserting him. This is due to the *hadīth* of Jabir ﷺ reported by Abu Dawud. Al-Haythami said the *isnad* is *hasan*. The *hadīth* states that the Messenger of Allah ﷺ said:

﴿ما من مسلم يخذل امرءاً مسلماً في موضع تنتهك فيه حرمته، وينتقص فيه من عرضه، إلا خذله الله في موطن، يحب فيه نصرته وما من امرئ ينصر مسلماً في موضع ينتقص فيه من عرضه، وينتهك فيه من حرمته، إلا نصره الله في موطن يحب فيه نصرته.﴾

"No (Muslim) man will desert a man who is a Muslim in a place where his respect may be violated and his honour aspersed without Allah deserting him in a place where he wishes his help; and no (Muslim) man who will help a Muslim in a place where his honour may be aspersed and his respect violated without Allah helping him in a place where he wishes his help."

Similar *hadīths* have been reported by Abu Darda' ﷺ, Asma bint Yazeed, Anas, 'Imrān b. Husayn and Abu Hurayrah. All of these

already have been mentioned in the chapter on love and hate for Allah's sake. The Messenger of Allah ﷺ approved what Mu'adh ﷺ did when he defended the honour of his brother Ka'b b. Maalik. In the *hadīth* narrated by Ka'b b. Malik ﷺ in a long *hadīth* about his repentance, the Prophet ﷺ said:

﴿ما فعل كعب بن مالك؟ فقال رجل من بني سلمة: يا رسول الله حبسه برداه والنظر في عطفيه فقال له معاذ بن جبل: بئس ما قلت، والله يا رسول الله ما علمنا عليه إلا خيراً، فسكت رسول الله.﴾

"O Messenger of Allah, he was hindered by his garments and pleasure for his clothes and his self." Mu'adh bin Jabal said: "What a wretched statement you have uttered. O Messenger of Allah, we do not know of him save goodness." Hence, the Messenger of Allah ﷺ became silent." Agreed upon.

The scholars permitted backbiting for six reasons: to complain, in seeking help to change a *munkar*, seeking a legal verdict, warning Muslims of evil, which is considered *naseehah*, mentioning the sin of the one who openly commits sins and to introduce someone. An-Nawawi said in his *al-Azkaar* 'in the majority of these cases there is agreement that backbiting is allowed.' He said: 'their evidence is clear from the *sahīh* and *mashur hadīths*.' He reported this in his *Riyadh as-Saliheen* where he mentioned some of the evidences. As-Sanaa'i also mentioned the evidences in *Subul as-Salaam*. Al-Qarafi sad in *az-Zakhīrah*: 'Some scholars exempted 5 things from the prohibition of backbiting and they are as follows: advice (*an-Naseeha*), disparagement and attestation (*jarh wat ta'deel*) of witnesses and *hadīth* narrators, those openly committing sins, people who commit innovation (*bid'ah*) and write misguiding books and when the one who says backbiting and the one who hears it, both knew of the subject of backbiting'

y) Spreading calumnies (*an-Namīmah*):

He ﷻ said:

﴿هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ.﴾

*"*A *slanderer, going about with calumnies."* [TMQ Noon:11]

Huzayfah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿لا يدخل الجنة نمام.﴾

"The person who goes about with calumnies will never enter *Jannah*." Agreed upon.

Ibn 'Abbas ﷺ narrated that the messenger of Allah ﷺ passed by two graves and said:

﴿أن رسول الله مر بقبرين فقال: إنهما يعذبان، وما يعذبان في كبير! بلى إنه كبير، أما أحدهما فكان يمشي بالنميمة، وأما الآخر فكان لا يستتر من بوله.﴾

"Verily, they (occupants of the two graves) are both being tormented and they are not being tormented for something major." In the report from Al-Bukharī: **"Rather, it is indeed something major. As for the first one, he used to go around spreading gossip (*nameemah*) and as for the other, he used not to protect himself from his own urine."** Agreed upon.

z) Cutting relations:

He ﷻ said:

﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ أُوْلَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَى أَبْصَارَهُم.﴾

"Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allah has cursed, so

that He has made them deaf and blinded their sight." [TMQ Muhammad:22-23.]

Abu Muhammad Jubayr b. Mut'im ﷺ narrated that the Messenger of Allah ﷺ said:

﴿لا يدخل الجنة قاطع.﴾

"The one who severs ties with the relations will not enter Paradise." Agreed upon.

Abu 'Abd ar-Rahmaan ﷺ narrated that the Messenger of Allah ﷺ said;

﴿إن الله خلق الخلق حتى إذا فرغ منهم، قامت الرحم فقالت: هذا مقام العائذ بك من القطيعة، قال نعم أما ترضين أن أصل من وصلك، وأقطع من قطعك؟ قالت: بلى، قال: فذلك لك.﴾

"Allah created His creation, and when He finished it, the kinship (unmarriageable female relatives) got up and said, "I seek refuge with you from Al-Qati'ah (breaking ties with me by kith and kin)." On that Allah said, "Will you be satisfied if I bestow My Favours on him who keeps your ties, and withheld My Favours from him who cuts your ties?" On that it said, "Yes, O my Lord!" Then Allah said, "That is given for you." Agreed upon.

Al-Bukharī reported in his *Sahīh* that the Prophet ﷺ said:

﴿ليس الواصل بالمكافئ، ولكن الواصل الذي إذا قَطعت رحمه وصلها.﴾

"The *Al-wasil* (the one who keeps good ties with kith and kin) is not the one who recompenses the good done to him by his relatives, but *Al-wasil* is the one who keeps good relations with those relatives who had severed the bond of kinship with him."

'Ayisha (ra) narrated that the Messenger of Allah ﷺ said:

﴿الرحم معلقة بالعرش تقول: من وصلني وصله الله، ومن قطعني قطعه الله﴾

The *rahim* (unmarriagable female relatives) is tied to the Throne (of Allah) and it says, "With him who keeps me united, Allah will keep connection, but with him who severs me, Allah will sever connection." Agreed upon.

z) Showing off (*riyaa'*) and making others hear of one's religious devotion (*tasmee'*):

Riyaa' is when one intends to gain the people's pleasure when drawing close to Allah ﷻ. It is from the action of the heart and not the actions of the tongue or the limbs. Its reality is that it is the intention behind the speech or action. So in the case of *riyaa'* instead of the action being for the sake of Allah ﷻ, it is done for the sake of people. So the speech or action i.e. drawing closeness to Allah ﷻ is not *riyaa'* but it is its object. *Riyaa'* is the pure intention and not the aim, since the aim is the approval of the people. If the intention is shared between Allah and the people then this act of drawing close to Allah ﷻ is *harām*. The severest form of this is when it is purely for the sake of the people and not Allah ﷻ.

Riyaa' is restricted to drawing close (to people) since without it an act could not be considered riyaa' such as a sale contract in front of the people or adorning oneself with clothes (that are permitted) and the like. As for restricting the definition to seeking the people's pleasure, this is for excluding other intentions, such as seeking the benefits in Hajj.

One can draw close to Allah ﷻ in the worships (*'ibadaat*) or many other things. So the one who prolongs his prostration so that people can see him is showing off. The one who engages in *Jihād* so that the people can see him is showing off. The one who writes an article so that people will say he is a scholar is showing off. The one who gives a lecture to impress the people is showing off. The one who gives *khutbah* so as to say he is a *khateeb* is showing off. The one who wears rags so that people

will say he is a holy man is showing off. The one who grows his beard long and tucks up his garment so that people say he follows the *sunnah* is showing off. The one who always eats lentils so that the people will say he is an ascetic is showing off. The one who invites thousands so that people will say he is generous is showing off. The one who bows his head when walking so that people say he is God fearing is showing off. The one who carries a small copy of the Qur'ān and cares for people to see it and thus approve it is showing off.

We live in an age where there is no shame in showing off; rather the great majority is ignorant of its reality and its rules. The proof that we live in an age where there is no shame in *riyaa'* is the appearance of *qalaanis al burood,* which the Messenger ﷺ informed about them.'Az-Zubaydi and Safi in *al-Kanz,* al-Hakeem at-Tirmidhi in *an-Nawaadir* and Abu Nu'aym in *al-Hilyah* reported a *hadith* about whose *isnad* al-Hākim said: I do not know it to have any defects.' They reported the *hadīth* on the authority of Anas ﷺ who said the Messenger of Allah ﷺ said:

﴿يكون في آخر الزمان ديدان القراء، فمن أدرك ذلك الزمان فليتعوذ بالله من الشيطان الرجيم ومنهم، وهم الأنتنون، ثم يظهر قلانس البرود فلا يستحيا يومئذ من الرياء، والمتمسك يومئذ بدينه كالقابض على جمرة، والمتمسك بدينه أجره كأجر خمسين، قالوا: أمنا أو منهم؟ قال بل منكم.﴾

"At the end of the time there will the worms of (Qur'ān) reciters. So whoever lived at that time let him seek refuge by Allah from the cursed shaytan (*ash-shaytan ar-rajeem*) and from them, and they are the most evil smelling. Then there will appear *al-qalaanis ul-burood* (hoods of the outer garments), and at that time there will be no shame of the showing off (*riyaa'*). The one who holds to his Dīn during that period will be like the one who holds his hand on a live coal, and the one who holds to his Dīn will have the reward of fifty men who act as he does. They asked: will they be

like fifty of them or us? He said: They are rather fifty of you."

Qalaanis is the plural of *qulunsuwah* (hood), and *burood* is the plural of *burd (*outer garment*)*. This is an indication of the clergy (men) who are distinct by the *qalaanis* and *burood*, regardless of the person that wears the *qulunsuwah* and the *burd*. The account the people give for this form of dress came as sign of lack of shyness regarding the *riyaa'*.

As for *tasmee'* it means to talk to people about one's closeness to Allah to get their pleasure. The difference between *riyaa'* and *tasmee'* is that *riyaa'* accompanies the action, but as for *tasmee'* it comes after. i.e. after the action, *riyaa'* is not discovered by anyone except Allah and there is no way for people to verify it. Even the one doing *riyaa'* is not aware of it unless he is sincere. An-Nawawi in *al-Majmoo'* narrated from ash-Shafi'i that he said: *riyaa'* is not noticed by anyone except the one who is sincere.' And sincerity (*ikhlas*) requires suffering and struggling with the soul and none can have the strength to do this except the one who has forsaken the world.

Tasmee' can be for an act of devotion performed in secret such as praying at night and then talking to people about it or it can be an act of devotion done publicly and then one talks about it with people in another place, but all of that was for the purpose of gaining the pleasure of people.

Nothing better can be cited about the first century and their aversion to *tasmee'* than what Abu Yusuf reported in the *Athaar* from Abu Hanifah who narrated from Ali b. al-Aqmar that Umar b. al-Khattab ﷺ passed a man who was eating with his left hand. Umar was taking charge of the people who were eating and said: eat with your right hand, O servant of Allah ﷻ. He said: It is busy. Then Umar ﷺ passed him a second time and told him the same thing and the man gave the same reply. On the third time Umar ﷺ asked him: what is keeping it busy? The man replied: it was cut off on the day of Mu'ta. 'Umar was dismayed. He said: who washes your clothes and combs your

hair, and serves you? 'Umar ﷺ recounted to him the like of these matters. Then he ordered a lady slave (*jariyah*), a mount loaded with food and *nafaqah* (financial maintenance) to be given to him. He said the people said: May Allah ﷻ reward 'Umar ﷺ for his good governance of his '*Ummah*.'

Also what al-Bukharī reported on the authority of Abu Musa ﷺ who said:

﴿خرجنا مع النبي في غزاة ونحن ستة نفر، بيننا بعير نعتقبه، فنقبت أقدامنا، ونقبت قدماي، وسقطت أظفاري، وكنا نلف على أرجلنا، وحدث أبو موسى بهذا ثم كره ذاك قال ما كنت أصنع بأن أذكره، كأنه كره أن يكون شيء من عمله أفشاه.﴾

"Six of us accompanied Messenger of Allah ﷺ in an expedition. We had one camel with us; we rode it in turn. Our feet got injured and my feet got injured, and my nails also fell out. We wrapped up our feet in rags. Abu Musa reported this *hadīth* but regretted having done so. He said, "Would that I had not mentioned it!" He said so because he disliked disclosing anything concerning his deeds."

Riyaa' and *tasmee'* are undisputedly *harām*. The evidences for this are many:

He ﷻ said:

﴿الَّذِينَ هُمْ يُرَاءُونَ.﴾

"Those who do good deeds only to be seen (of men)." [TMQ Ma'un:6]

He ﷻ said:

﴿مَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَالِحًا وَلاَ يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا.﴾

"So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." [TMQ Kahf:101]

The saying of the Prophet ﷺ in the *hadīth* of Jandab reported by al-Bukharī and Muslim:

﴿من سمّع سمّع الله به، ومن يراء يراء الله به.﴾

"If anyone works to make people hear him Allah will make people hear him and if anybody works so that people will see him Allah will make people see him (i.e. he will only achieve that which he wanted but not achieve any reward from Allah)." This version is of al-Bukharī.

The *hadīth* of Ibn 'Abbas ﷺ reported by Muslim on the authority of the Messenger of Allah ﷺ who said:

﴿من سمّع سمع الله به ومن راءى راءى الله به.﴾

"If anyone works to make people hear him Allah will make people hear him and if anybody shows off so that people will see him Allah will make people see him (i.e. he will only achieve that which he wanted but not achieve any reward from Allah)."

The *hadīth* of Abu Hurayrah ﷺ reported by Muslim and an-Nasaa'i.

Abu Hurayrah ﷺ says: I heard the Messenger of Allah ﷺ say:

﴿إن أول الناس يقضى يوم القيامة عليه رجل استشهد فأتي به، فعرفه نعمته فعرفها، قال فما عملت فيها؟ قال قاتلت فيك حتى استشهدت. قال: كذبت ولكنك قاتلت لأن يقال هو جريء فقد قيل، ثم أمر به فسحب على وجهه حتى ألقي في النار. ورجل تعلم العلم وعلمه وقرأ القرآن، فأتي به فعرفه نعمته فعرفها، قال: فما عملت فيها؟ قال: تعلمت العلم وعلمته،

وقرأت فيك القرآن، قال: كذبت ولكنك تعلمت ليقال عالم، وقرأت القرآن ليقال هو قارئ فقد قيل، ثم أمر به فسحب على وجهه حتى ألقي في النار.

ورجل وسع الله عليه وأعطاه من أصناف المال كله فأتي به فعرفه نعمه فعرفها، قال: فما عملت فيها؟ قال: ما تركت من سبيل تحب أن ينفق فيها إلا أنفقت فيها لك، قال: كذبت ولكنك فعلت ليقال هو جواد، فقد قيل، ثم أمر به فسحب على وجهه حتى ألقي في النار.﴾

"The first person to be judged on the Day of Resurrection will be a man who was martyred. He will be brought forth and Allah ﷻ will remind him of His blessings, and he will recognise them. Then he will be asked, "What did you do with them?" He will say, "I fought for Your sake until I was martyred." Allah ﷻ will say, "You have lied. You only fought so that people would say, 'He is courageous,' and they did say it." Then He will order that he be dragged on his face and thrown into the Fire. Then there will be a man who studied much and taught others, and recited Qur'ān. He will be brought forth and Allah ﷻ will remind him of His blessings, and he will recognise them. Then he will be asked, "What did you do with them?" He will say, "I studied much, and taught others, and recited Qur'ān for Your sake. Allah ﷻ will say, "You have lied. You studied so that people would say, 'He is a scholar,' and you recited Qur'ān so that they would say, 'He is a *qari'*,' and they did say it." Then He will order that he be dragged on his face and thrown into the Fire. Then there will be a man to whom Allah ﷻ gave all types of wealth in abundance. He will be brought forth and Allah ﷻ will remind him of His blessings and he will recognise them. Then he will be asked, "What did you do with them?" He will say, "I have never seen any way in which You would like money to be spent for Your sake without spending it." Allah ﷻ will say, "You have lied. You did that so people would say, 'he is

generous,' and they did say it." Then He will order that he be dragged on his face and thrown into the Fire."

A *Hadīth* of Abu Hind ad-Daari reported by al-Bayhaqi, at-Tabraani, Ahmad. The following version is from the latter. Abu Hind ad-Daari ﷺ narrates that he heard the Prophet ﷺ say:

﴿من قام مقام رياء وسمعة رايا الله به يوم القيامة وسمّع.﴾

"The one who assumed a posture of showing off and personal standing then Allah will make people see him and hear him (i.e. he will only achieve that which he wanted but not achieve any reward from Allah)."

Al-Mundhiri said the *isnad* is good. Al-Haythami said: the narrators of Ahmad, al-Bazzaar and one of the *isnads* of at-Tabarānī are reliable.

A *Hadīth* of 'Abd Allah b. ﷺ reported by at-Tabarānī and al-Bayhaqi that he said: I heard the Messenger of Allah ﷺ say:

﴿من سمَّع الناس بعمله سمَّع الله به سامع خلقه وصغَّره وحقره.﴾

"If anyone works to make people hear him by his action Allah will make people hear him and He will make him look small and humiliated."

Al-Mundhiri: one of the *isnads* of at-Tabarānī is *Sahīh*.

The *hadīth* of 'Awf b. Malik al-Ashja'i ﷺ reported by at-Tabarānī with a *hasan isnad* the report by 'Awf who said: I heard the Messenger of Allah ﷺ say:

﴿من قام مقام رياء رايا الله به، ومن قام مقام سمعة سمَّع الله به.﴾

"If anybody assumes the stance that people will see him, Allah will make people see him (i.e. he will only achieve that which he wanted but not achieve any reward from Allah) and if anyone assumes the stance to make people hear him, Allah will make people hear him."

A *Hadīth* of Mu'adh b. Jabal ﷺ reported by at-Tabarānī with a *hasan isnad* that the Messenger of Allah ﷺ said:

﴿ما من عبد يقوم في الدنيا مقام سمعة ورياء إلا سمع الله به على رؤوس الخلائق يوم القيامة.﴾

"There is no servant in this world who assumes the stance that people will hear him and see him except will make people hear him before all of creation on the Day of Resurrection."

Ibn Mājah and al-Bayhaqi reported with a *hasan isnad* on the authority of Abu Sa'eed al-Khudri ﷺ who said: the Messenger of Allah ﷺ came to us when we were remembering the *Maseeh ad-Dajjaal*. He said:

﴿ألا أخبركم بما هو أخوف عليكم من المسيح الدجال؟ فقلنا بلى يا رسول الله، فقال: الشرك الخفي أن يقوم الرجل فيصلي فيزين صلاته لما يرى من نظر رجل.﴾

"Shall I not inform you of what I fear for you more than the *maseeh ud-dajjaal*? We said: Yes, O Messenger of Allah! He said: It is the hidden *shirk*, which is when a man stands up for prayer, then beautifies his prayer for because of another man is looking (at him)."

Ibn Mājah and al-Bayhaqi and al-Hākim reported a *hadīth* on the authority of Zayd b. Aslam who narrated from his father that 'Umar ﷺ went out to the mosque and he found Mu'adh weeping at the grave of the Messenger of Allah ﷺ. He said: what is making you cry? He said: I heard a *hadīth* from the Messenger of Allah ﷺ when he said:

﴿اليسير من الرياء شرك، ومن عادى أولياء الله فقد بارز الله بالمحاربة، إن الله يحب الأبرار الأنقياء الأخفياء الذين إن غابوا لم يفتقدوا، وإن حضروا لم يعرفوا، قلوبهم مصابيح الهدى يخرجون من كل غبراء مظلمة.﴾

"A little showing off (*riyaa'*) is shirk. And whoever acted hostilely against the *awliyaa'* (protected friends) of Allah, then he would have challenged Allah with opposition. Allah loves the pious, the pure and the hidden, which are not missed if they were absent, and not well known if they were present. Their hearts are the lamps of dance, and they come out from every dark ground (not limited to certain places)".

Al-Hākim said the *hadīth* is *sahīh* and I know no defect that it has. When *riyaa'* enters an action with which one draws closer to Allah. Such an action is invalidated as if it did not exist, let alone the fact that it is sin. Then proof for this is the *hadīth* of Abu Hurayrah ﷺ reported by Muslim that the Messenger of Allah ﷺ said:

﴿قال الله تبارك وتعالى: أنا أغنى الشركاء عن الشرك، من عمل عملاً أشرك معي فيه غيري تركته وشِركه.﴾

"Allah ﷻ said : I am the Greatest of associates that is not in need of partners. If anybody observes a duty and associates with me somebody in it, I shall leave him and his partner."

The *riyaa'* of *shirk* invalidates the action so by greater reason an action should be invalidated if it is purely showing off (*riyaa' khalis*).

Ahmad reported on the authority of Ubay b. Ka'b ﷺ with a *hasan isnad* that the Prophet ﷺ said:

﴿بشر هذه الأمة بالسنا والرفعة والنصر والتمكين، فمن عمل منهم عمل الآخرة للدنيا لم يكن له في الآخرة نصيب.﴾

"Give good tidings to this *ummah* of splendor, high rank, victory and strengthening. Whoever of them worked the deeds of *akhirah* for the sake of the *dunya*, he would not have any share/reward in the *akhirah*".

Al-Bayhaqi and al-Bazzaar reported with an *isnad* which is *laa ba'sa bihi* on the authority of ad-Dahhak b. Qays ﷺ who said the Messenger for Allah ﷺ said;

﴿إن الله تبارك وتعالى يقول أنا خير شريك فمن أشرك معي شريكاً فهو لشريكي. يا أيها الناس أخلصوا أعمالكم لله، فإن الله تبارك وتعالى لا يقبل من الأعمال إلا ما خلص له، ولا تقولوا هذا لله وللرحم فإنها للرحم وليس لله منها شيء، ولا تقولوا هذا لله ولوجوهكم فإنها لوجوهكم وليس لله فيها شيء.﴾

"Allah, the Blessed, the Supreme says: I am the best associate (*shareek*), so whoever took a partner with me, then he will be left to the partner he took with me. O mankind, make your good deeds purely for the sake of Allah, for Allah does not accept of the good deeds except those performed purely for His sake. Do not say this (good deed) is for the sake of Allah and for the rahim (female unmarriageable relatives), for it is actually for the rahim, and Allah has nothing from it. Do not also say this good deed is for Allah and for your prominent personalities, for it is for your prominent personalities, and Allah has nothing from it".

At-Tirmidhi, Ibn Mājah, Ibn Hibbaan and al-Bayhaqi and Ahmad reported with a *hasan isnad* on the authority of Abu Sa'eed Abi Fibaala ﷺ (who was one of the Sahabah) say: I heard the Messenger of Allah ﷺ say:

﴿إذا جمع الله الأولين والآخرين يوم القيامة ليوم لا ريب فيه، نادى مناد من كان أشرك في عمله أحداً فليطلب ثوابه من عنده، فإن الله أغنى الشركاء عن الشرك.﴾

"When Allah gathers the first and the last on the Last Day in which there is no doubt, a caller will come out calling: Let the one who associated others in his action seek the reward from them, for Allah ﷻ is in no need for such partners."

It is from the *sunnah* to conceal the good deeds as much as possible such as charity, *naafilah* prayers, supererogatory *sunnah*, *du'a*, asking for forgiveness and recitation of the Qur'ān. The evidences for this are many: we shall be content just to quote the *hadīth* of Anas ﷺ reported by Ahmad with a *sahīh isnad* that the Prophet ﷺ said:

﴿... نعم الريح قالت يا رب فهل من خلقك شيء أشد من الريح؟ قال: نعم ابن آدم يتصدق بيمينه يخفيها عن شماله.﴾

Blessed is the wind. She said, "O Lord! Is there anything in Your creation stronger than wind?" Allah said, "Yes, the son of Adam, who gives a *sadaqah* with his right hand and conceal it from his left hand."

The Messenger of Allah ﷺ has taught us how we should avoid the hidden *shirk*.

Ahmad, at-Tabarānī and Abu Ya'la reported with a *hasan isnad* on the authority of Abu Musa al-Ash'ari that he said in his *Khutbah*: **'**O people, beware of *Shirk* for it is more hidden than the creeping of an ant.' Abdur-Rahman b. Hazan and Qays b. al-Mudhaarib stood up and said: By Allah, you have to withdraw what you have said or we will go to see Umar, whether he permitted us to see him or not. He said: Rather I would explain what I said: The Messenger of Allah ﷺ delivered a sermon to us one day, and he said**:**

﴿يا أيها الناس اتقوا هذا الشرك فإنه أخفى من دبيب النمل، فقال له من شاء الله أن يقول: وكيف نتقيه وهو أخفى من دبيب النمل يا رسول الله؟ قال: قولوا اللهم إنا نعوذ بك من أن نشرك بك شيئاً نعلمه، ونستغفرك لما لا نعلمه.﴾

"O people, fear *Shirk* for it is more hidden than the creeping of an ant.' Those whom Allah wished asked, 'And how do we avoid it when it is more hidden than the creeping of an ant, O Messenger of Allah?' He replied, 'Say: *Allahumma Innaa na'oodhu bika an nushrika bika shay'an na'lamuh, wa nastaghfiruka limaa laa na'lamuh* (O Allah, we seek refuge in you from associating with You anything we know and we ask your forgiveness for that which we do not know about)."

Tasmee' is not like *riyaa'* in terms of its nullification of the action though both are *harām*. The *tasmee'* can either be an action which is mixed with *riyaa'*, so this action is invalid before *tasmee'*. *Tasmee'* only increases its sin but does not effect its invalidation. Or the action was done purely for Allah's sake so it is correct and good. However, the one who engages in *tasmee'* after this will be sinful. This sin is like the sin for which one can seek forgiveness and repent. Allah ﷻ might forgive him before his death, or hide it on the day of Judgment or it is placed on his *Mizaan* (balance) and thus reduces his good deeds. However, this will not invalidate the action that was done sincerely for Allah's ﷻ sake. The evidence regarding *tasmee'* only indicate its prohibition and do not indicate invalidation of the action like *riyaa'*. *Riyaa'* is shirk, Allah ﷻ will ignore the action done out of *riyaa'* to the one he associated with Allah and He will say to the one who does *riyaa'*, ask for your reward from the partner (you associated with me). i.e. the action done out of *riyaa'* will be as if it is non-existent, while the action done sincerely for Allah's sake and the *tasmee'* was made, such an action exists and will be rewarded but the

person will be sinful for *tasmee'*. The words that came in the a*hadīth*:

﴿سمع الله به,سمع به سامع خلقه,سمع به على رؤوس الخلائق﴾

'**Allah will make it be heard'**, '**He will make all His creatures hear it**', '**He will make it be heard before all the creatures',** they indicate of punishment based on *tasmee'*, but do not indicate the invalidity of the action, as it came in *riyaa'*.

Tasmee' is not compared with *riyaa'* in terms of invalidating the action. This is because the action mixed with riyaa' is considered as if it did not take place, so it is invalid. However, the action performed purely for the sake of Allah ﷻ, followed by tasmee' is considered to have took place rightfully. Thus, seeking closeness that took place properly is not measured with that which took place wrongly.

zz) Pride and vanity:

Muslim reported on the authority of 'Abdullah b. Mas'ud ﷺ that the Messenger of Allah ﷺ said:

﴿لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر. قال رجل: إن الرجل يحب أن يكون ثوبه حسناً ونعله حسنة. قال: إن الله جميل يحب الجمال، الكبر بطر الحق وغمط الناس.﴾

"'Whoever has in his heart an amount equal to the weight of an atom of '*Kibr*' (i.e, pride or arrogance) will not enter Paradise.' A man inquired about whether a person who likes to have fine clothing and shoes is considered among those who have pride. The Prophet ﷺ explained, 'Allah is beautiful and likes beauty. However, '*Kibr*' (i.e., arrogance) means ridiculing and rejecting the Truth and looking down on other people.'"

The meaning of *bataral haqq* (rejecting truth) is to reject the one who speaks the word of truth. The meaning of *ghamt an-naas* is to belittle and scorn them.

He ﷻ said:

﴿إِنْ فِي صُدُورِهِمْ إِلاَّ كِبْرٌ﴾

"There is nothing else in their breasts except pride." [TMQ Ghafir:56]

As for vanity *('ujb*), it is when a person looks at himself in self-glorification such that he thinks that he is at a level, but he is actually not befitting for it. The difference between pride and vanity is that vanity does not extend to others. So, with vanity he feels proud amongst the people and when alone. However, in the case of pride (*kibr*), he shows pride and arrogance over the people, and rejects the truth as boasting over them…. Pride and arrogance are both *harām*. The evidences for this are the following:

Al-Bukharī, chapter on pride, Mujahid said:

He ﷻ said:

﴿ثَانِيَ عِطْفِهِ.﴾

"Bending his neck in pride." [TMQ 22:9]

Al-Bukharī and Muslim reported on the authority of al-Haritha b, Wahb al-Khuzaa'I ﷺ that the Prophet ﷺ said:

﴿ألا أخبركم بأهل الجنة، كل ضعيف متضاعف لو أقسم على الله لأبره. ألا أخبركم بأهل النار، كل عتل جواظ مستكبر.﴾

"Shall I not inform you about the inmates of Paradise. It is every weak person that shows his weakness, but if he gave an oath/promise in the name of Allah, He would fulfil it to him. Shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud person."

Muslim reported in the *sahīh* and al-Bukahir in *al-Adāb al-Mufrad* on the authority of Abu Hurayrah ﷺ and Abu Sa'eed ﷺ that they said that the Messenger of Allah ﷺ said:

﴿العز إزاره والكبرياء رداؤه فمن ينازعني عذبته.﴾

"Might is My cloak and pride is My garment. Whoever vies with Me for either of them, I will punish him."

At-Tirmidhi, an-Nasaa'i, Ibn Hibbaan in his *Sahīh*, Ibn Mājah and al-Hākim in *al-Mustadrak* reported a *hadīth* which the latter grades as *sahīh* on the authority of Thawbaan ﷺ that the Messenger of Allah ﷺ said:

﴿من مات وهو بريء من الكبر والغلول والدَّيْن دخل الجنة.﴾

"The one who dies while free of pride, betrayal (in division of right… etc) and debts will enter *Jannah*."

Al-Bukharī in *al-Adāb al-Mufrad* and at-Tirmidhi narrated a *hadīth,* which the latter graded as *hasan sahīh*. It has been narrated by Ahmad and al-Humaydi in their *Musnads* and Ibn Mubaarak in *az-Zuhd* on the authority of 'Amr b. Shurayh ﷺ who narrated from his father who narrated from is grandfather that the Prophet ﷺ said:

﴿يحشر المتكبرون يوم القيامة أمثال الذر في صور الرجال يغشاهم الذل من كل مكان ...﴾

"The proud will be raised on the Day of Judgment like seeds in the image of men and they will be covered with humiliation from every direction."

Al-Bukharī reported a *hadīth* in *al-Adāb al-Mufrad*, al-Hākim in *al-Mustadarak* which he graded as *sahīh* and Ahmad in his *Musnad* about which al-Haythami said the transmitters are of the *sahīh* on the authority of Ibn Umar ﷺ who narrated that the Prophet ﷺ said:

﴿من تعظم في نفسه، أو اختال في مشيته، لقي الله عز وجل وهو عليه غضبان.﴾

"Any person who felt presumptuous in himself, and walked haughtily will meet Allah while He is angry with him."

Al-Bazzaar narrated with a *jayyid isnad* on the authority of Anas ﷺ that the Messenger of Allah ﷺ said:

﴿لو لم تذنبوا لخشيت عليكم ما هو أكبر منه: العجب.﴾

"Had you not committed sins then I would have feared something much greater than it: Arrogance."

It is narrated by Ibn Hibban in *Rawdat al-'Uqalaa'*, Ahmad and al-Bazzar; al-Mundhiri said its narrators are valid and used in the *sahīh*, from 'Umar b. al-Khattab ﷺ, he said: " The person who humiliates himself for Allah ﷻ, Allah ﷻ would elevate his wisdom, and said, recover, may Allah ﷻ stimulate you. He considers himself little but he is great in the sight of the people. But if the servant boasted and exceeded his level, Allah ﷻ would throw him violently to the earth and said: be driven away, may Allah ﷻ make you despicable. He considers himself great, but he is little in the sight of the people'.

Al-Mawardi reported in *Adāb ad-Dunya and Dīn* that al-Ahnaf b. Qays said: I am surprised how one who has to urinate twice can be proud.'

An-Nawawi narrated in *al-Majmu'* that ash-Shafi'i said: the one who targets beyond the level Allah ﷻ will bring him down to his value. He said: The most valuable of people are those whose value is not seen, the most virtuous amongst them are the one whose virtue is not seen.

15. The Etiquettes of Discussion

a) The etiquettes of teaching:

- He should give them breaks in study so as not to bore them. Ibn ‘Abbas ﷺ narrated that he used to give admonition to the people every Thursday. A man asked him:

﴿يا أبا عبد الرحمن إنا نحب حديثك ونشتهيه، ولوددنا أنك حدثتنا كل يوم، فقال: ما يمنعني أن أحدثكم إلاّ كراهية أن أملّكم، إنّ رسول الله (ﷺ) كان يتخولنا بالموعظة مخافة السآمة علينا.﴾

“O Abu ‘Abd ar-Rahman, we love your talk and we wish that you preach us every day.” He said: “There is nothing to prevent me from doing so, except lest I bore you. I follow the same method in preaching to you that Messenger of Allah ﷺ, he used to take care of the preaching to us for fear of boredom.” Agreed upon.

It is narrted from Ibn Abbas ﷺ, he said:

﴿حدّث الناس كل جمعة مرة، فإن أكثرت فمرتين، فإن أكثرت فثلاثاً، ولا تملّ الناس من هذا القرآن، ولا تأت القوم وهم حديث فتقطع عليهم حديثهم فتملّهم، ولكن أنصت فإذا أمروك فحدثهم وهم يشتهونه، وإياك والسجع في الدعاء، فإني عهدت رسول الله (ﷺ) وأصحابه لا يفعلونه.﴾

“Address the people every Friday once. If you do it more, then it should be only twice or three times (a week). But do not bore the people with this Qur’ān. In addition, do not come to the people while they are talking and interrupt them and then address them and bore them. Rather you should remain silent. If they instruct you then address them when they will desire to hear you. Beware of the rhymed prose in the *du’a* for I was in the time of the Messenger of Allah ﷺ and his companions and they did not do this.” Al-Bukharī.

- Select the appropriate time or place to teach in the mosque such that it does not disturb the people who are praying. If the mosque is big then one should choose a place far from where the people are praying and if the mosque is small then one should choose a time when it is *Makrūh* to pray such after Fajr or 'Asr prayer. Abu Sa'eed ﷺ narrated that:

﴿اعتكف رسول الله (ﷺ) في المسجد، فسمعهم يجهرون بالقراءة ، فكشف الستر وقال: ألا إنّ كلكم مناجٍ ربه فلا يؤذينّ بعضكم بعضاً، ولا يرفع بعضكم على بعضٍ في القراءة، أو قال في الصلاة.﴾

"The Messenger of Allah ﷺ made *I'tikaaf* (seclusion) in the *masjid*. He heard them (his companions) reciting loudly so he moved the cover and said: each one of you is talking to his Lord, do not cause each other harm or raise your voice over the recitation of each other or he might have said in the *salah,*" al-Bayadi narrated that:

﴿أن رسول الله خرج على الناس، وهم يصلون، وقد علت أصواتهم بالقراءة فقال: إن المصلي يناجي ربه فلينظر بما يناجيه به، ولا يجهر بعضكم على بعض بالقرآن.﴾

"The Messenger of Allah ﷺ went out to the people while they were praying. They were raising their voices whilst reciting. The Messenger ﷺ told them: "The one who prays talks to his Lord, so let him concentrate on what he is saying, and do not raise your voices over others when you are reciting the Qur'ān."

These two *hadīths* have been reported by Ibn 'Abd al-Barr in his *at-Tamheed*. He said: the *hadīth* of al-Bayadi and Abu Sa'eed are sound. Al-Bayadi's *hadīth* has been reported by Ahmad and al-'Iraaqi have said the *isnad* is sound. Al-Haythami said its transmitters are trustworthy. As for the *hadīth* of Abu Sa'eed ﷺ it has been reported by Abu Dawud and al-Hākim. Al-Hākim said

the *isnad* is sound though al-Bukharī and Muslim did not report them. Ibn Khazeemah reported this *hadīth* as well by the same meaning from Ibn 'Umar ﷺ, in his *sahīh*. These two *hadīths* indicate that it is forbidden for a person praying to raise his voice whilst reciting Qur'ān close to another person who is praying and thus disturb his *salah*. If this is the case then by greater reason the teacher should not teach close to those praying. Therefore, if the mosque is big like the big mosques in the heart of the city which people go to for offering the *salah* whether it was the time of the congregational prayer or not. Here let him choose a place in the mosque leaving some area free for anyone who wishes to pray in the mosque. And if the mosque is small then he should choose a time in which it is *Makrūh* to pray such as after the *Fajr* or *'Asr* prayer.

- To spread hope and not despair in the mercy of Allah ﷻ, His victory and rescue. Abu Musa al-Ash'ari ﷺ narrated**:**

﴿بعثني رسول الله ومعاذاً إلى اليمن فقال: ادعوا الناس وبشرا ولا تنفرا ...﴾

"The Messenger of Allah ﷺ sent me to Yemen and said: Invite people and give them glad tidings and do not drive them away …" Agreed upon.

Jundub ﷺ narrated that:

﴿حدث أن رجلاً قال: والله لا يغفر الله لفلان، وأن الله تعالى قال: من ذا الذي يتألى علي أن لا أغفر لفلان، فإني غفرت لفلان وأحبطت عملك أو كما قال.﴾

"Allah's Messenger ﷺ stated that a person said: Allah ﷻ would not forgive such and such (person). Thereupon Allah the Exalted and Glorious, said: Who is he who adjures about Me that I would not grant pardon to so and so; I have granted pardon to so and so and blotted out your deeds (meaning the one who took an oath that I would not grant pardon to him)." Reported by Muslim.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said:

﴿إذا قال الرجل هلك الناس فهو أهلكهم.﴾

"If a man says the people have perished then he has destroyed them."

The spreading of hope has to be by that which convinces the person being addressed and has an effect on him. And there is nothing that can achieve this goal except the *Kitāb* and *Sunnah*. If we can link the text to a specific reality then this will have the biggest and deepest impact on the individual just as Allah ﷻ has addressed the Muslims:

He ﷻ said:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ.﴾

"You are the best of peoples." [TMQ Aali Imraan:110]

He ﷻ said:

﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ.﴾

"And (as for) the believers it was incumbent upon Us to help (them)." [TMQ 30:47]

He ﷻ said:

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا.﴾

"Verily, We will indeed make victorious Our Messengers and those who believe in this world's life." [TMQ al-Ghaafir:51]

He ﷻ said:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الأَرْضِ.﴾

"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth." [TMQ an-Nūr (24):55]

He ﷻ said:

﴿وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمْ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ.﴾

"And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help." [TMQ Al-Anfal 26]

He ﷻ said:

﴿وَمَا النَّصْرُ إِلاَّ مِنْ عِنْدِ اللَّهِ.﴾

"And there is no victory except from Allah." [TMQ 3:126]

He ﷻ said:

﴿إِنَّ اللَّهَ لاَ يُخْلِفُ الْمِيعَادَ.﴾

"Allah never breaks His Promise." [TMQ 3:9]

He ﷻ said:

﴿وَمَنْ أَصْدَقُ مِنْ اللَّهِ قِيلاً.﴾

"And whose words can be truer than those of Allah?" [TMQ 4:122]

He ﷻ said:

﴿ثُلَّةٌ مِنَ الأَوَّلِينَ. وثُلَّةٌ مِنَ الآخِرِينَ.﴾

"A multitude of those (foremost) will be from the first generations (who embraced Islam). And a multitude of those (foremost) will be from the later time (generations)." [TMQ al-Wāqi'ah:39-40]

﴿ثُلَّةٌ مِنَ الأَوَّلِينَ. وَقَلِيلٌ مِنَ الآخِرِينَ.﴾

"A *multitude of those (foremost) will be from the first generations (who embraced Islam). And a few of those (foremost) will be from the later time (generations)."* [TMQ al-Wāqi'ah:13-14]

As for the *Sunnah* we have *hadīths that prove the goodness in the last (generation) of* this *Ummah*, this is like his ﷺ saying:

﴿أمتي كالمطر لا يدرى الخير في أوله أو آخره.﴾

"The parable of my *Ummah* is like that of rain, the good of which is not known to exist in its beginning or end."

﴿واهاً لإخواني.﴾

"How wonderful are my brothers".

﴿طوبى للغرباء.﴾

"Blessed are the strangers."

﴿إن لله عباداً ليسوا بأنبياء ولا شهداء ...﴾

"Allah ﷻ has servants who are neither Prophets or martyrs…" Also we have the good news of the Prophet ﷺ regarding the return of the *Khilāfah* on the way of the Prophethood, conquest of Rome, the fighting and killing of the Jews and the *Khilāfah* entering into the sacred land.

Here it is worth giving some of the scenes of the history of the Muslims such as their victory in Badr, Khandaq, Qadisiyyah, Nahawand, Yarmuk, Ajnadin, and Tustur and the many other conquests one cannot recount here. We should focus on the battles in which the Muslims were lesser in numbers and preparation than their enemy, even to the point that Allah ﷻ will give victory to a single person whom the Messenger of Allah ﷺ would send him alone as an expedition. We should refocus on *Jihād* and clarify it in the minds of the Muslims; and to remove away from their minds as well any effect of the thick cover of peace, negotiations, condemnation, disapproval and acceptance of triviality.

But before we do this we must entrench the *'Aqīdah* in the hearts as the basis of the rules and how it moulded the Arabs of *Jahiliyyah*, whose only preoccupations were tribal conflicts, selfish

interests and trivial issues, thus making of them a powerful ummah, mighty by the name of the Dīn and akhirah, made of it the best ummah raised for mankind, that led the world to goodness and took them from the darkness to the Light by the permission of their Lord, to the path of the All-Mighty, All-worthy of Praise.

b) Choosing good topics of discussion according to the reality in which the people live in order to insure vitality in the discussion. If he sees the people are in need of a discussion of a certain belief he should discuss it, if he sees them deceived by a certain circumstance or political situation then he should clarify it. If he sees people are focusing on an erroneous thought, or rule then he should explain it and clarify the correct opinion or as Shaykh Taqiuddin an-Nabhani (may Allah ﷻ have mercy on him) used to say; *"we should show the straight line next to the crooked."* It is nothing short of deception and odiousness that a discussion should be about *Khul'* (divorce at instance of the wife) while America is toppling Baghdad, that the topic should be about the ruling on women driving cars while *al-Aqsa* is a prisoner in the hands of the enemy, or if whether women can enter parliament while the American army are bathing at the shores of that occupied country, or that we should entertain a discussion on the ruling of attending *Ta'ziyyah* (gathering to give solace to bereaving family members) while our petrol is being looted, or discuss the rules of hair while the sanctity of *al-Masjid al-Harām* is being violated and so on and so forth.

Rebuking the ignorant that belittles the importance of *Shari'ah* rule and seeking excuses for the knowledgeable scholar who has an opinion contrary to the opinion of the teacher: An example of the first the following *hadīth* reported by al-Hākim on the authority of 'Abd Allah al-Mughaffal ﷺ which he graded as *sahīh*:

﴿نهى رسول الله عن الخذف.﴾

"Allah's Messenger ﷺ prohibited throwing of pebbles." (It means throwing pebbles or stones in a gathering, you hold it in both index fingers and then throw it or you fling it using a

slingshot.) It is narrated that 'Abdullah b. al-Mughaffal ﷺ saw a person throwing small pebbles, whereupon he said: I narrate to you that Allah's Messenger ﷺ prohibited throwing of pebbles, but I see you again throwing pebbles; By Allah I will never speak with you."

An example of the second case is what Ahmad reported on the authority of 'Abdullah b. Yasaar ﷺ with an *isnad* containing reliable transmitters according to al Haythami. The *hadīth* has been narrated on the authority of 'Amr b. Hareeth who said to 'Ali: What do you say about walking with the funeral procession, should we walk behind or in front of it? 'Ali ﷺ said: The superiority of walking behind it over walking in front of it is like the superiority of the obligatory *salah* prayed in congregation over the person who prays alone.' 'Amr said: I saw Abu Bakr and 'Umar walking in front of the procession. Ali said: This is because they disliked causing difficulty for the people (i.e. they did this so that people do not think it is forbidden to walk in front.)

Listening to the one who asks politely: Abu Nu'aym in his *al-Hilyah*, Ibn Hibbaan in *Rawdhat al-'Uqalaa'* reported: …Mu'adh b. Sa'd al-A'war said: I was sitting with 'Ata b. Rabah and narrated a *hadīth* to a person. Another man opposed him with another *hadīth* so he got angry and said: What kind of behaviour is this? I listen to a *hadith* from a man, which I know better than him but I show him as if I know nothing of it.

Not talking to one who is not silent: Al-Bukharī reported on the authority of Jareer ﷺ that the Prophet ﷺ said to him in the Farewell speech:

﴿استنصت الناس ...﴾

"Ask the people to be silent…"

Also Khateeb in *al-Faqih wal Mutafaqqih* quoted Abu 'Amr b. al-'Alaa as saying: "It is not good manners that you answer one

who did not ask you a question, question someone who will not answer you, or speak to someone who does not listen to you."

Avoiding derivation from principles (*qawaa'id*) that leads to dissociating oneself from the *ahkam shar'iyyah*: such as the principle of a specific need that is given the status of the specific necessity, and the principle of easing matters to the people (*tayseer*) when it is used without restriction. The examples to these are taking a mortgage with interest for buying houses, selling bacon in a shop owned by a Christian, joining an army of *kuffar* that fights Muslims, the Muslim woman that goes out of her house without wearing a head cover (*khimar*) in a country, which she can leave to another country where there is no trial in it, and working as a judge that governs with other than the word of Allah, and the likes.

Avoiding pretending to have knowledge that you do not have: 'Umar ﷺ said:

﴿نُهينا عن التكلّف.﴾

"We have been forbidden from pretence (of knowledge)." Reported by al-Bukharī. Masruq said: We came upon 'Abdullah bin Mas'ud ﷺ and he said:

﴿يا أيها الناس من علم شيئاً فليقل به، ومن لا يعلم فليقل الله أعلم، فإنّ من العلم أن يقول لما لا يعلم الله أعلم.﴾

"O people! If somebody knows something, he can say it, but if he does not know it, he should say, 'Allah knows better,' for it is a sign of having knowledge to say about something, which one does not know, 'Allah knows better." Allah ﷻ said to His Prophet ﷺ:

﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنْ الْمُتَكَلِّفِينَ.﴾

"Say (O Muhammad): "No wage do I ask of you for this (the Qur'ān), nor am I one of the Mutakallifun (those who pretend and fabricate things which do not exist)." [TMQ Saad38:86] Agreed upon.

Avoiding the debate and arguing with the foolish people: It has been narrated that Jabir ﷺ said that the Messenger of Allah ﷺ said:

﴿لا تعلموا العلم لتباهوا به العلماء، ولا تماروا به السفهاء، ولا تخيروا به المجالس، فمن فعل ذلك فالنار النار.﴾

"Do not acquire knowledge in order to vie with scholars, and to wrangle with the foolish, and to sit in the best seats: whoever does that his abode will be the Fire, the Fire." Reported by Ibn Hibbaan in his *Sahīh*. Al-Hākim has graded as *sahīh* and adh-Dhahabi agreed. It has also been reported by Ibn Mājah, al-Bayhaqi, Ibn 'Abd al-Barr in his his book *Jami bayan al-'ilm wa fadlihi*.

Avoiding *riyaa'* (showing of), *tasmee'* (letting other hear of ones piety), arrogance and pride: We have already discussed this elsewhere.

Addressing the people according to their capabilities and capacity: It has been narrated that 'Ali ﷺ said:

﴿حدّثوا الناس بما يعرفون، أتحبّون أن يُكذَّبَ اللهُ ورسولُه.﴾

"Speak to the people with what they can recognise, do you want them to reject Allah and His Messenger?" (al-Bukharī). Ibn Hajar said in his *Fath*: **'with what they recognise'** means *'with what they understand.'*

Ibn Mas'ud ﷺ said:

﴿ما انت محدّثاً–وفي رواية بمحدّث–قوماً حديثاً لا تبلغه عقولهم إلاّ كان لبعضهم فتنة.﴾

"You would not speak to any people about things they can not understand except it will be source of *fitnah* for some." Reported by Muslim.

Ibn 'Abbas said:

﴿كونوا ربّانيّين حلماء فقهاء، ويقال الربّانيّ الذي يربّي الناس بصغار العلم قبل كباره.﴾

"Be devine, gentle and jurist (understanding), the divine (*rabbani*) is the one who educates the people with the easy knowledge before its difficult". (Al-Bukharī).

b) The etiquettes of the *Khutbah*:

One should especially shorten the *Khutbah* in *Jumu'ah* due to the *hadīth* of 'Ammar ﷺ reported by Muslim: I heard the Messenger of Allah ﷺ say:

﴿إن طول صلاة الرجل، وقصر خطبته، مئنة من فقهه؛ فأطيلوا الصلاة، وأقصروا الخطبة، وإن من البيان سحراً.﴾

"The lengthening of prayer by a man and the shortness of the sermon is the sign of his understanding (of faith). So lengthen the prayer and shorten the sermon. Indeed, there is charm (in precise) expression (*bayan*)."

And the *hadīth* of Jabir b. Sumrah:

﴿كنت أصلي مع رسول الله ، فكانت صلاته قصداً، وخطبته قصدا.﴾

"I used to pray with the Messenger of Allah (may peace be upon him) and both his prayer and sermon were of moderate length." Reported by Muslim.

And the *hadīth* of al-Hakam b. Huzn al-Kalfi who said:

﴿شهدت مع رسول الله الجمعة، فقام متوكئاً على عصا، أو قوس، فحمد الله وأثنى عليه كلمات خفيفات طيبات مباركات.﴾

"I attended the *Jumu'ah Prayer* with the Messenger of Allah ﷺ, where he stood leaning on a stick (*'asa*) or a bow (*qaws*), praised Allah and glorified him with a few excellent

and blessed words." Reported by Ibn Khuzaymah in his *Sahīh*. It has also been reported by Ahmad and Abu Dawud. Ibn Hajar said its *isnad* is *hasan*. Also 'Abd Allah b. Abi Awfa narrates:

﴿كان رسول الله يكثر الذكر، ويقل اللغو، ويطيل الصلاة، ويقصر الخطبة، ولا يستنكف أن يمشي مع العبد والأرملة، حتى يخلو لهم من حاجتهم.﴾

"The Messenger of Allah used to increase the *Zikr*, decrease the unnecessary talk, increase the length of *salah* but shorten the *khutbah*. He did not decline from walking with a slave or widow to withdraw for solving their needs." Al-Hākim said the *hadīth* is *sahīh* according to the condition of the two Shaykhs. Ibn Hibbaan has reported it in his *Sahīh* and al-'Iraqi has declared it sound. At-Tabarānī has reported it on the authority of Abu Umaamah with a similar line of transmission to that of the *hadīth* of Ibn Abi Awfa. Al-Haythami said the *isnad* is *hasan*.

What's meant by moderation in prayer and *khutbah*, as explained in other *hadīths*, is that the *salah* should be longer than the *khutbah*. In the *hadīth* of Ibn Abi Awfa it is mentioned that the Messenger of Allah ﷺ used to lengthen his *salah* and shorten his *khutbah*. In the *hadīth* of 'Ammar we have been instructed to lengthen the *salah* and shorten the *khutbah*. Thus, the prayer of the Messenger ﷺ on Friday used to be longer than his *khutbah*. If we can measure the length of his *salah* then we can work out the length of the *khutbah* because it is shorter than the *salah*. Abu Hurayrah ﷺ narrated regarding the *Jumu'ah* prayer that he ﷺ used to read *sura Jumu'ah* and *sura Munafiqūn*. The *hadīth* of Nu'man b. Basheer ﷺ mentions he used to read *Sabbihisma rabbikal a'la* and *hal ataakal hadeethul ghaashiyah*. The *hadīth* of Ibn 'Abbas ﷺ mentions *sura Jumu'ah* and *Munafiqūn*. These three *hadīths* have been reported by Muslim. The longest *Jumu'ah prayer* can be worked out from the time it would take the Messenger ﷺ to recite *surah Jumu'ah* and *Munafiqūn* in addition to the time taken to recite *Fatihah* twice, make two *ruku's*, four prostrations, sitting down for *Tashahhud* and reading the Ibrahimi

supplication. This would be the longest *salah* for *Jumu'ah*. As for the shortest, it is when the Imam recites *Sabbihisma rabbikal a'la* and *hal ataakal hadeethul ghaashiyah* with the additional things mentioned above. Thus, because the prayer of the Messenger ﷺ was longer than his *khutbah* the *khateeb* can follow that *sunnah* when he gives his *khutbah*.

One should use the style of oratorical public address on the *minbar* and not use the style of giving a lesson or lecture or in the style of an article, narratives or poetry. To understand what the style of oratorical public address is one should refer to the books of language, which deal with this topic.

One should avoid making grammatical mistakes. It looks vulgar for the *khateeb* to make such mistakes and even worse when he makes them when reciting the Qur'ān on the *minbar*.

c) Etiquette of debate:

Al-Jadal means to debate or dispute as we can see in the following *ayah*:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا.﴾

"Indeed Allah has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad) concerning her husband (Aus bin AsSamit), and complains to Allah. And Allah hears the argument between you both." [TMQ Mujadalah:1]

Here Allah ﷻ used the word *tahaawur* to refer to *al-jadal*. Its definition is: the presenting of proofs or what is assumed to be a proof by those disputing on a matter. The aim is to support one's view or faction and to disprove the proof of the opponent and to convince him to accept one's view as correct or the truth.

There is a type of debating or disputation, which has been obliged by the *Shari'ah* to establish the truth and refute falsehood. The evidence for this is the saying of Allah ﷻ:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ.﴾

"Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'ān) and fair preaching, and argue with them in a way that is better." [TMQ an-Nahl:125]

Also:

﴿قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنتُمْ صَادِقِين.﴾

"Say (O Muhammad), "Produce your proof if you are truthful." [TMQ Al-Baqarah:111]

Furthermore the Messenger of Allah ﷺ argued with the Mushriks of Makkah, the Christians of Najraan and the Jews of Madinah. The *Da'wah* carrier invites to the good, forbids the evil and struggles against the wrong thoughts. Wherever debating is useful as a style to fulfil an obligation then it becomes an obligation due to the principle: that which is necessary to fulfil an obligation is itself an obligation.

There are some types of debating, which are forbidden by the *Shari'ah* and thus they are considered *kufr* (disbelief) such as the disputation regarding Allah or His Signs:

﴿وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ.﴾

"Yet they (disbelievers) dispute about Allah. And He is Mighty in strength and Severe in punishment." [TMQ Ar-Ra'd:13…]

﴿مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلاَّ الَّذِينَ كَفَرُوا.﴾

"None disputes in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah but those who disbelieve." [TMQ Ghafir:4]

﴿الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا.﴾

"Those who dispute about the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, without any authority that has come to them, it is greatly hateful and disgusting to Allah and to those who believe." [TMQ Ghafir:35…]

﴿وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَحِيصٍ.﴾

"And those who dispute (polytheists, etc. with Our Messenger Muhammad) as regards Our Ayat (proofs, signs, verses, etc. of Islamic Monotheism) may know that there is no place of refuge for them (from Allah's punishment)." [TMQ ash-Shura:35]

The one who disbelieves is the one who rejects and not affirms. Since the rejecter argues to disprove the truth and the one who affirms argues to establish the truth and refute the falsehood:

﴿وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ.﴾

"And disputed by means of falsehood to refute therewith the truth." [TMQ Ghafir:5]

﴿مَا ضَرَبُوهُ لَكَ إِلاَّ جَدَلاً بَلْ هُمْ قَوْمٌ خَصِمُونَ.﴾

"They quoted not the above example except for argument. Nay! But they are a quarrelsome people." [TMQ az-Zukhruf:58]

Debating about the Qur'ān to prove it is not a miracle or that it is not from Allah ﷻ is also disbelief (*kufr*). Ahmad reported from Abu Hurayrah a *hadīth* attributed to the Prophet ﷺ that:

﴿جدال في القرآن كفر.﴾

"Debating about the Qur'ān is disbelief (*kufr*)." Ibn Muflih said the *isnad* is *jayyid* and it has been declared sound by Ahmad Shakir.

Debating may be *Makrūh* (disliked) such as arguing about the truth after it has become clear:

﴿يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنظُرُونَ.﴾

"Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it)." [TMQ Al-Anfāl:6]

One can debate either with a proof or a probable proof (*shubhat daleel*) but without these it would be a mere row or confusion. The *shubha* has been defined as: 'what a faction imagines to be true though it is not true.' This is the definition of Ibn 'Uqayl. Ibn Hazm defines a row or wrangle as: to promote with a false proof a false issue thus leading to falsehood and this is sophistry.' Ibn 'Uqayl said: "whoever wanted to follow the method of scholars (the people of knowledge) then he has to speak with proof or a probable proof (*shubhah*), while quarelling is the confusion of the people of disputation." One can say quarrelling is the argument, which lacks a proof or probability of a proof.

This is the advice of the Muslim '*Ulama* regarding the rules and etiquettes of debating, it is the following points, with some adjustment:

He should give precedence to the fear of Allah ﷻ, intend to draw closer to Him and seek His good pleasure by adhering to His command.

He should intend to establish the truth and refute the falsehood without trying combating, suppression and vanquishing of the opponent. Ash-Shafi'i said: "I never argued with a man except I wished he is helped and led to the right, asking Allah ﷻ to give him protection and guarding. I never spoke to a person except that I did not bother whether Allah ﷻ showed the truth on my tongue or his tongue." Ibn 'Uqayl said: (any debate whose aim is not to support the truth is a curse on the one who engaged in it.)

He should not debate for the sake of status, rank, seeking a benefit, argument, or show off.

He should be truly sincere for Allah ﷻ, His *Dīn* and his opponent for the *Dīn* is *Naseeha* (true sincerity).

He should begin by thanking and praising Allah ﷻ and sending peace and blessings on the Messenger ﷺ.

He should desire that Allah ﷻ help him to achieve that which pleases Him.

His style of debating should be good as well as his appearance. Ibn 'Abbas ﷺ narrated that the Messenger of Allah ﷺ said:

﴿إن الهدي الصالح، والسمت الصالح، والاقتصاد، جزء من خمسة وعشرين جزءاً من النبوة.﴾

"Right guidance, graceful manners, deliberation and moderation, are one part of twenty-five parts of Prophethood."

Reported by Ahmad and Abu Dawud. Ibn Hajar said in his *Fath al-Baari* the *hadīth* has a *hasan isnad*. It has been reported with a narration, which stops at Ibn Mas'ud ﷺ that he said:

﴿اعلموا أن حسن الهدي، في آخر الزمان، خير من بعض العمل.﴾

"Know that good method of guidance in the last age is better than some actions (of devotion)." Ibn Hajar in his *Fath al-Baari* said the chain is sound.

Being concise will insure one's speech easy to understand, comprehensive and effective. Using long-winded sentences will lead to boredom, not to mention that it is more prone to mistakes.

He should agree on a basis to which both will refer. With the disbeliever this will be rational but with a Muslim it will be either rational or textual. The mind is the reference in the rational

matters but for the legal matters the basis is the text due to the saying of Allah ﷻ:

﴿فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ.﴾

"(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger." [TMQ an-Nisā:59] i.e. the Book and the *Sunnah*.

One should not debate with the *Kuffar* about the branches (*furu'*) of the Sharī'ah because he does not believe in their basis. One should not debate with him about marriage to four wives, testimony of women, *Jizyah*, inheritance, prohibition of alcohol and other such rules. The discussion should be restricted to the fundamentals of the *Dīn* whose proofs are rational. This is because the aim of the debate is to take him from falsehood to the truth, from misguidance to guidance and this will not be possible unless we take him from *Kufr* to *Imān*. Similarly, one should not debate with a Christian by refuting Buddhism or Judaism. Such discussions cannot be considered a debate. The Christian is not a Buddhist or Jew such that he needs to be taken from these beliefs to the true belief. Rather one should discuss with him his own false creed to make him leave it and bring him to Islam. That is why we do not say: we debate in that which we agree and leave that which we disagree because we are obligated to debate with them. And debate can never take place unless it is in a matter in which we disagree. If a Christian or a capitalist agrees with the Muslim that Buddhism, communism or socialism is rationally repugnant and he talks about these issues. Then this is not called debate or disputation. It does not save the Muslim from the obligation of debating with him until he brings him to Islam. Likewise, we cannot say we will have dialogue with the *Kuffar* on matters we agree and leave what we disagree to the Day of Judgement when on that day Allah ﷻ will judge as he pleases and He ﷻ will settle the matter between us. We cannot say this because we are commanded to debate in the matters we disagree and if we do not do this then we will have fallen short of our duty. Yes, the judgement is for Allah ﷻ in this world and the Hereafter but we cannot confuse Allah's action with what

He has entrusted us with. Such a proof is untenable. Indeed it is an argument, which has no proof or even a probable proof.

He should not raise his voice or shout in the face of his opponent, except as much as it is enough to make him hear you. It has been narrated that a man by the name of 'Abd as-Samad spoke to al-Mamun and raised his voice. Al-Mamun said: do not raise your voice O 'Abd as-Samad, for correctness is in that which is more right rather than in that which is more strong, while the good speaker (*Khateeb)* is good for *al-faqeeh* (who gives knowledge) and (who takes knowledge*) mutafaqqih*.

He should not look down or belittle his opponent.

He should be patient, forbearing and forgiving when his opponent argues unless if he is insolent. He should then desist from debating and arguing with him.

He should avoid getting angry and annoyed. Ibn Sirīn said: "*al-Hiddah* (rage) is the other name of ignorance" i.e. when it happens during a debate. As for what at-Tabarānī reported on the authority of Ibn 'Abbas ﷺ that the Messenger of Allah ﷺ said:

﴿تعتري الحدة خيار أمتي.﴾

"The best amongst my ummah will be afflicted with fury", the chain of this *hadith* has one named Salaam b. Muslim at-Taweel who is a transmitter whose reports are rejected (*matrook*). As for what at-Tabarānī reported on the authority of 'Ali b. Abi Talib ﷺ who said that the Messenger of Allah ﷺ said:

﴿خيار أمتي أحداؤهم الذين إذا غضبوا رجعوا.﴾

"The best of my *Ummah* are her furious ones, who when they get angry go back to their calm state."

The chain contains a Na'eem b. Saalim b. Qanbar who is a liar.

If he is debating someone more knowledgeable than him he should not say: you are mistaken or what you have said is wrong.

Rather he should say: what would you say if someone said or objected by saying such and such…or he should oppose using the style of one seeking the correct path such as; is it not correct to say such and such.

He should think about what his opponent is saying and understand him so that he can respond correctly. He should not be quick to speak without allowing his opponent to finish. Ibn Wahb said: I heard Malik say: *"there is no point in answering without understanding, and it is not good manners to interrupt one's opponent."* But if he is showing off, playing to the crowds then in origin he should not have been debating him in the first place if he knew this. If such behaviour appears during the discussion then he should advise him. If he doesn't take notice of that then he should discontinue the discussion.

He should face his opponent and not look at those present showing contempt for his opponent whether or not they agreed or disagreed with him. If the opponent does this he should be advised. If he does not respond then the debate should be stopped.

He should not debate someone obstinate and self-conceited for such a person will not take anything from someone else.

He should not debate in places of fear such as debating on satellite channels or public gatherings unless he is at ease with his *Dīn* fearing none for the sake of Allah ﷻ and happy to bear the consequences of statements whether that is imprisonment or even murder. Nor should he debate in the gathering of the Ameer or a ruler fearing for himself unless he is prepared mentally to be like Hamzah. Otherwise silence is better for him because in such a situation he will disparage the *Dīn* and people of knowledge. Here he should remember the stance of Ahmad and Malik from the famous scholars and the stance of those who debated Ghaddafi when he rejected the *Sunnah*.

He should not debate someone who hates him whether that hatred is from him or his opponent.

He should not intentionally sit in a place higher than his opponent in the gathering.

He should not expand matters especially when they are known to his opponent but be brief without impairing the point in question i.e. the subject matter of the debate.

He should not debate with someone who belittles knowledge and the people of knowledge or be in the presence of a fool who belittles the debate or those debating. Malik said: *"the humiliation and disgrace to knowledge is when a man speaks with knowledge to one who does not obey him."*

Out of arrogance he should not refrain from accepting the truth if it appeared on the tongue of his opponent. Returning to the truth is better than continuing with falsehood, and also so that he becomes from those who hear a saying and follow the best of it.

He should not distort the answer by responding with something inconsistent with the question. For example;

Question: Is Saudi Arabia an Islamic state?

Answer: The judiciary in it is Islamic.

This is deliberate distortion. He should have said: yes or no or I don't know. Any of these answers would have been in line with the question.

He should not deny the obvious facts otherwise he will sound presumptuous. Like the one who denies that the *Kuffar* hate the Muslims or denies that the existing regimes in the Muslim countries are *kufr* regimes i.e. that they do not rule by Islam.

He should not make a general statement and then contradict it afterwards in the details. For example in the beginning he says America is an enemy to Islam and the Muslims but later he says America is helping the Palestinians to establish their state and decide their future because she loves freedom and justice. Nor should he say America has come to liberate Iraq from oppression and dictatorship.

He should not refrain from applying his proof in every issue that falls under it. For example, he allows the purchase of houses in the west with usury based on the argument that the specific need is considered as a specific necessity (*darūrah*), but at the same time he does not allow other needs such as food, clothing and marriage with usury. If he has allowed all of these things based on the argument of the need, then he would have allowed many prohibited (*harām*) things, and if he does not apply his proof and principle in all the needs then he would have contradicted himself.

16. Blessings be upon the *Ghurabaa* (strangers) who reform that which the people have corrupted

Muslim reported on the authority of Abu Hurayrah ﷺ who said that the Messenger of Allah ﷺ said:

﴿بدأ الإسلام غريباً وسيعود غريباً فطوبى للغرباء.﴾

"Islam began as something strange, and it shall return to being something strange, so give glad tidings to the strangers."

The strangers are those who live far from their tribe and homeland. Ad-Dārimi, Ibn Mājah, Ibn Abi Shaybah, al-Bazzaar, Abu Yu'la and Ahmad reported, with a reliable chain of transmitters, on the authority of 'Abdullah b. Mas'ud ﷺ who said that the Messenger of Allah ﷺ said:

﴿إن الإسلام بدأ غريباً وسيعود غريباً كما بدأ فطوبى للغرباء، قيل ومن الغرباء؟ قال النزاع من القبائل.﴾

"Islam began as something strange, and it will revert to being strange as it was in the beginning, so good tidings for the strangers." Some asked, "Who are the strangers?" He said, "The ones who break away from their people (literally, 'tribes', for the sake of Islam)." This version is that of Ahmad.

Here are some of the praiseworthy descriptions of these strangers:

Those that correct the people when they become corrupt: as evidenced by the *hadīth* of 'Amr b. 'Awf b. Zayd b. Mulhah al-Muzani that the Messenger of Allah ﷺ said:

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﴿إن الدين ليأرز إلى الحجاز كما تأرز الحية إلى جُحرها، وليعقلن الدين من الحجاز معقل الأروية من رأس الجبل. إن الدين بدأ غريباً ويرجع غريباً، فطوبى للغرباء الذين يصلحون ما أفسد الناس من بعدي من سنتي.﴾

"The *Dīn* will shrink back to the *Hijaz* as a snake shrinks back to its hole, and the *Dīn* shall find refuge in the Hijaz in the same manner that mountain-goats find refuge on the tops of mountains. Indeed, the *Dīn* began as something uncommon and strange and it shall certainly return again to be something uncommon and strange. Therefore, Tuba (glad tidings) awaits the strangers, those who have set aright, after I am gone, that of my *Sunnah* which the people have corrupted."

Abu 'Isa said: This is *hadīth hasan*, and the strangers are not the Sahabah since the strangers come after the people had corrupted the way of Muhammad ﷺ. The companions (may Allah be pleased with them) did not corrupt the *sunnah* of Muhammad ﷺ and nor was it corrupted at their time. This is proven by the *hadīth* of Sahl b. Sa'd as-Saa'idi ﷺ who said that the Messenger of Allah ﷺ said:

﴿بدأ الإسلام غريباً وسيعود غريباً كما بدأ فطوبى للغرباء قالوا يا رسول الله ومن الغرباء؟ قال الذين يصلحون عند فساد الناس.﴾

"Islam began as something strange, and it shall return to being something strange, so give glad tidings to the strangers." It was asked, "Who are those strangers, O Messenger of Allah?" He replied, "Those that correct the *sunnah* when the people become corrupt." This is the narration of at-Tabarānī in his *al-Kabīr*. And in the narration in *al-Awsat as-Sagheer* we have:

﴿يصلحون إذا فسد الناس.﴾

16. Blessings be upon the *Ghurabaa* (strangers) who reform that which the people have corrupted

"They correct the people when (*izaa*) they become corrupt." The word 'إذا' (when) is used for that which comes in the future. This indicates that the corruption will occur after the time of the companions. Al-Haythami said regarding this *hadīth*: This *hadīth* has been reported by at-Tabraani in the three works and its transmitters are those relied upon in the *Sahīh* works except Bakr b. Saleem, though he is trustworthy.

They will be few: Ahmad and at-Tabarānī reported on the authority of 'Abdullah b. 'Amr ﷺ who said: I was with the Messenger of Allah ﷺ one day at sunrise when he ﷺ said:

﴿يأتي قوم يوم القيامة نورهم كنور الشمس، قال أبو بكر: نحن هم يا رسول الله؟ قال: لا ولكم خير كثير ولكنهم الفقراء المهاجرون الذين يحشرون من أقطار الأرض، ثم قال: طوبى للغرباء، طوبى للغرباء، قيل ومن الغرباء؟ قال: ناس صالحون قليل في ناس سوء كثير من يعصيهم أكثر ممن يطيعهم.﴾

"A people will come on the Day of Judgment whose light will be like that of the sun. Abu Bakr said: will that be we O Messenger of Allah? He said: No, You have a great reward but they will be the poor immigrants who will be raised from all regions of the earth. Then he said: blessed are the strangers, blessed are the strangers, and blessed are the strangers. He was asked: who are the strangers? He said: The righteous people who will be few good people amongst many bad people; those who disobey them are more than those who obey them". Al-Haythami said: in *al-Kabīr* it has some *isnads* but only the transmitters of one of the chains contain narrators relied upon in the *Sahīh* works.

It is worth drawing attention to the fact that the distinction of 'strangeness' is not better than the distinction of companionship. The strangers are not better than the Sahabah. Some of the Sahabah had special distinctive qualities in addition to

companionship but that did not make them better than Abu Bakr. Uways al-Qarni had a special quality but that did not make him better than the *Sahabah* and he is a successor (*taabi'i*). And so the same applies to the strangers.

There is no kinship among them: al-Hākim reported the following *hadīth* on the authority of Ibn 'Umar in his *al-Mustadrak* and said the narration is sound though it has not been narrated by al-Bukharī and Muslim that the Messenger of Allah ﷺ said:

﴿إنّ لله عباداً ليسوا بأنبياء ولا شهداء يغبطهم الشهداء والنبيون يوم القيامة لقربهم من الله تعالى ومجلسهم منه، فجثا أعرابيّ على ركبتيه فقال يا رسول الله صفهم لنا وحلّهم لنا قال: قوم من أفناء الناس من نُزّاع القبائل، تصادقوا في الله وتحابّوا فيه، يضع الله عزّ وجلّ لهم يوم القيامة منابر من نور، يخاف الناس ولا يخافون، هم أولياء الله عزّ وجلّ الذين لا خوف عليهم ولا هم يحزنون.﴾

"Allah has servants who are neither Prophets nor martyrs, yet the martyrs and Prophets acknowledge their ranks and their nearness to Allah on the day of Judgment. Then a Bedouin bent on his knees and said: "O Messenger of Allah! Describe them and explain them for us." He said: "They are of different peoples that do not belong to their tribes. They befriended each other and loved each other for the sake of Allah. On the Day of Judgment, Allah will make for them platforms of Light on which they will sit. People will fear, but they will not fear. They are Allah's friends (*awliyaa'*) *azza wa jall*, on whom there is no fear, nor shall they grieve".

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It is stated in *Lisān al-'Arab:* the word *afnaa* means mixed people. This characteristic is mentioned in the *hadīth* of Abu Malik al-Ash'ari as reported by Ahmad:

﴿هم ناس من أفناء الناس ونوازع القبائل.﴾

"They are of different peoples and of those departing from their tribes." Also at-Tabarānī in *al-Kabīr* reports the following expression:

﴿من بلدان شتى.﴾

"From different lands."

They are people who love one another for the mercy of Allah: i.e. the *Shari'ah* of Muhammad ﷺ i.e. what binds them is the ideology of Islam and nothing else. They are not bonded by any other body like lineage, kinship, interest or worldly benefit. Abu Dawud reported with a sound chain of narrators on the authority of 'Umar b. al-Khattab ﷺ that the Prophet ﷺ said:

﴿إن من عباد الله لأناساً ما هم بأنبياء ولا شهداء يغبطهم الأنبياء والشهداء يوم القيامة بمكانهم من الله تعالى، قالوا يا رسول الله تخبرنا من هم قال هم قوم تحابوا بروْح الله على غير أرحام بينهم ولا أموال يتعاطونها، فوالله إن وجوههم لنور وإنهم على نور، لا يخافون إذا خاف الناس، ولا يحزنون إذا حزن الناس، وقرأ هذه الآية: أَلاَ إِنَّ أَوْلِيَاءَ اللَّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ.﴾

"There are people from the servants of Allah who are neither Prophets nor martyrs; the Prophets and martyrs will acknowledge their high rank on the Day of Resurrection due to their rank from Allah, the Most High. They (the people) asked: Tell us, Messenger of Allah, who are they?

He replied: They are people who love one another for the spirit of Allah, without having any mutual kinship between them or property they give one to another. I swear by Allah, their faces will glow and they will be (sitting) in (pulpits of) light. They will have no fear (on the Day) when the people will have fear, and they will not grieve when the people will grieve. He then recited the following Qur'anic verse:

﴿أَلاَ إِنَّ أَوْلِيَاءَ اللَّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ.﴾

"No doubt! Verily, the Auliya' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much], no fear shall come upon them nor shall they grieve."[TMQ Al-Yunus:62]

This description has been given by al-Hākim in the above *hadīth* of Ibn 'Umar with the wording:

﴿تصادقوا في الله وتحابوا فيه.﴾

"Maintain your friendship and love each other (for Allah's sake)."

Also we find it with Ahmad from the *hadīth* of Abu Malik al-Ash'ari ﷺ with the wording:

﴿لم تصل بينهم أرحام متقاربة تحابوا في الله وتصافوا.﴾

"There is no kinship among them. They love and are honest to one another for the sake of Allah…"

And at-Tabarānī narrated also fro the *hadīth* of Malik with the wording:

﴿لم يكن بينهم أرحام يتواصلون بها لله، لا دنيا يتباذلون بها، يتحابون بروح الله عز وجل.﴾

"There was no kinship among them to seek for the sake of Allah. They had no worldly matters they exchange with each other. They love each other in the mercy of Allah".

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And at-Tabarānī reported from the *hadīth* of 'Amr b. 'Abasah with a chain al-Haythami said contains reliable transmitters and al-Mundhiri said: close to the grade of *laa bas bihi*. 'Amr said: I heard the Messenger of Allah ﷺ say:

﴿... هم جُمّاع من نوازع القبائل يجتمعون على ذكر الله تعالى فينتقون أطايب الكلام كما ينتقي آكل الثمر أطايبه.﴾

"They are all are from different tribes meeting on the remembrance of Allah and selecting the best words like the one who eats the fruits would select the most succulent of fruits." Meeting 'on the remembrance of Allah' is different to meeting 'for the remembrance of Allah.' The former refers to a bond between them whether they are sitting together or are separate, whilst meeting for the latter means the bond ends when the gathering ends. At-Tabarānī records an *isnad* declared *hasan* by al-Haythami and al-Mundhiri on the authority of Abu Darda' ﷺ that the Messenger of Allah ﷺ said:

﴿... هم المتحابون في الله من قبائل شتى وبلاد شتى يجتمعون على ذكر الله.﴾

"They are the ones who love each other for Allah's sake. They will be from different tribes and lands but coming together on the remembrance of Allah." i.e. the bond between them is the remembrance of Allah, which is the mercy (*rawh*) of Allah as mentioned in the above *hadīths*.

They will achieve this status without being martyred: this is because the martyrs will acknowledge their high rank. This does not mean they are better than the Prophets and martyrs but rather they have this distinction. At-Tabarānī reported in *al-Kabīr* with an *isnad,* which has been declared *hasan* by al-Haythami. Its chain of transmitters is sound as narrated on the authority of

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Abu Musa al-Ash'ari ﷺ who said: I was with the Prophet ﷺ when the following *ayah* was revealed:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ.﴾

"O you who believe! Ask not about things which, if made plain to you, may cause you trouble." [TMQ Al-Mā'idah:101] He said but we ask him when he said:

﴿إن لله عباداً ليسوا بأنبياء ولا شهداء، يغبطهم النبيون والشهداء بقربهم ومقعدهم من الله عز وجل يوم القيامة.﴾

"Indeed, Allah has servants who are neither Prophets nor martyrs and whom the Prophets and martyrs acknowledge their high rank, due to their seat and proximity in relation to Allah on the Day of Judgment."

There was a Bedouin amidst the people who stood, bent on his knees, flung his arms open and said: Tell us, O Messenger of Allah who they are? I saw the Prophet's face light up due to this question. He ﷺ said:

﴿عباد من عباد الله، من بلدان شتى، وقبائل من شعوب أرحام القبائل، لم يكن بينهم أرحام يتواصلون بها لله، لا دنيا يتباذلون بها، يتحابون بروح الله عز وجلّ، يجعل الله وجوههم نوراً، يجعل لهم منابر قدام الرحمن تعالى، يفزع الناس ولا يفزعون، ويخاف الناس ولا يخافون.﴾

"They are the servants of Allah from different places and clans from different tribes, there was no kinship between them for which they communicate for the sake of Allah. They have no worldly matters they exchange with each other. They love each other in the mercy of Allah *azza wa jall*. Allah will make their faces beam in light, and make to them minbars at the feet of ar-Rahman The Supreme. The

people will be scared but they do not, and the people feel afraid but they do not".

All the narrations agree in negating from them any qualities of Prophethood or martyrdom, rather they achieved this status due to the descriptions mentioned above.

These are just a few of their descriptions. As for their status in the sight of Allah ﷻ this has been clarified by the aforementioned *hadīths* and there is no need to repeat them. The one who reflects on them should rush to take his place on the *minbar* at the feet of *ar-Rahmān* ﷻ so that perhaps He ﷻ will have mercy on his strangeness and realise his wishes.

And our last supplication is that All Praise belongs to the Lord of the worlds.